# The Catholic Historical Review

Volume XIX APRIL, 1933 No. 1

## OZANAM AS HISTORIAN *

This year 1933 brings around the centennial commemoration of an event memorable in the history of the Church. It was in May 1833, indeed, that Frederick Ozanam, then just twenty years of age,[1] and his six young companions held the first meeting of their "Conference of charity." [2] What majestic tree covering the whole world with its branches has sprung up from this tiny seed, it is not our purpose to recount; and even though "all minds put together, and all their productions," as Pascal warns us, "are not worth the least movement of charity," [3] yet we cannot forget that the originator of the Conferences of St. Vincent de Paul was first and foremost a historian, and may become before long the historians' patron Saint.[4] It is, therefore, perfectly proper that, leav-

* Written for the Thirteenth Annual Meeting of the American Catholic Historical Association, Toronto, Canada, December 29, 1932.

[1] He was born in Milan on April 23, 1813.

[2] This meeting was held in the office of the *Tribune Catholique, Gazette du Clergé*, 7 rue du Petit-Bourbon, Saint-Sulpice, Paris.

[3] Brunschvicg, *Œuvres de Pascal, Pensées*, 793. Paris, 1904.

[4] Since Ozanam's death, many have, with due respect to the decrees of Urban VIII, proclaimed him a saint. This was particularly the keynote of some of the eulogies spoken on the occasion of the one hundredth anniversary of his birth, in 1913. So insistent became the public rumor that, at the suggestion of Very Rev. Francis Verdier, Superior General of the Lazarists, and with the approval of Cardinals Vincent Vannutelli and Dubois, Viscount de Hendecourt, president of the general Council of the Conferences of St. Vincent de Paul, asked the opinion of all the Conferences as to the advisability of promoting the introduction of the cause. Some time later the Diocesan Process *de Fama Sanctitatis* was instituted in the Archiepiscopal Curia of Paris.

ing to others the appraisal of the charitable agency linked with Ozanam's name, we attempt rather to estimate the value of his work in the field of history. All too brief and incomplete as this estimate, written within a stone's throw from Ozanam's tomb, must be found, the writer would regard himself well repaid, were these pages to some young student of history an incentive to a more exhaustive inquiry into the subject,[5] and to all readers an invitation to draw inspiration from the laborious life of Ozanam—the historian.

How is it that Ozanam, whom his family destined to the bar, and who indeed made a success of reading law,[6] became a historian? We reply: Ozanam really never *became* a historian: he was born so. Some of his college essays,[7] written when he was barely sixteen years of age, already manifest this peculiar turn of his mind. Nay more, we find him at that early date in possession of a clear view of the subject to which his life's study, with a remarkable singleness of purpose, was to be devoted: it was *a demonstration of the truth of the Catholic religion by the antiquity of historical, religious and moral beliefs;* and while yet a school boy he had filled many quires with notes intended for that work.[8] Mentioning eighteen months later this his grand scheme to some friends, he wrote good-humoredly:

> I dare say you will exclaim at the audacity of this poor fellow Ozanam, and compare him to the frog in La Fontaine, and to the *ridiculus mus* in Horace. Just as you like! I, too, was aghast for a moment at my own boldness; but what is one to do? When an idea has taken hold of you, and possesses your whole mind for two years, are you free to withstand it? When a voice keeps continually crying out to you, *Do this; I so will it,* can you bid it be silent?[9]

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[5] To date the best treatment of our topic is that of Edouard Jordan, formerly professor at the University of Rennes, contributed to the volume entitled *Ozanam, Livre du Centenaire* (Paris, Beauchesne, 1913), of which it fills pp. 153-258.

[6] He received his LL. D., April 30, 1836.

[7] They appeared in the *Abeille Française*, Lyons, Vol. III (1829).

[8] J. J. Ampère. Preface to the *Œuvres Complètes d'Ozanam*, I, 29.

[9] *Lettres de Frédéric Ozanam*, Paris, 1865, I, 9; Transl. Kathleen O'Meara, *Frederic Ozanam . . . His Life and Works.* New York, n. d., 15.

"Besides," continues Ozanam, "I have laid my whole scheme before M. Noirot, who encourages me to carry it out."[10] Thus like many another budding specialist, our novice historian was launched upon his course by the advice of a Mentor. Providence served him well, for "the foremost professor of Philosophy in France" as Cousin styled the Abbé Noirot, is reputed to have had a singular gift for directing and equipping for his particular vocation each one of his pupils.

Scores of volumes would scarcely do justice to Ozanam's scheme. It was undoubtedly too grandiose and too ambitious, as often are youth's generous dreams. Still, before finding fault with the Abbé Noirot for not reminding his over-eager pupil of wisdom's practical advice:

> *Sumite materiam vestris qui scribitis aequam*
> *Viribus.*[11]

it should be remembered that large syntheses were the fashion of the time. Besides, impossible of realization though the contemplated work might be—Ozanam himself recognized the need of a squad of laborers for its execution—,[12] yet its very vastness, and the perception of the qualifications necessary to carry it out, powerfully stimulated and kept up his desire for acquiring a classical culture adequate to his self-appointed task.

Quite ambitious, indeed of a piece with his plan of the *Demonstration,* was the program of preparatory studies he then drafted:

> If I mean to write a book at five-and-thirty, I must begin to prepare for it at eighteen, for the preliminary studies are multitudinous. Just see what an amount of study it involves! I must acquire twelve languages, so as to be able to consult sources and documents. I must be fairly master of geology and astronomy, in order to discuss the chronological and cosmological systems of peoples and *savants.* I must master universal history in all its breath, and the history of religious creeds in all its depth. This is what I have to do before I arrive at worthily expressing my idea.[13]

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[10] *Ibid.*

[11] Horace, *Ars poetica,* 1, 38-39.

[12] "When I urged that perhaps I should find the task too heavy, he (Abbé Noirot) assured me that I should meet with numbers of studious young men ready to assist me with their advice and their labors." (*Lettres, l. c.*)

[13] Ozanam, *Lettres, l. c.* Transl. Kathleen O'Meara, *l. c.*

His zeal for the defence of religion, which had inspired the project of the *Demonstration,* could not, however, wait until he had covered the almost boundless program mapped out above. In his own city of Lyons, " the city of priests and workmen," [14] three strenuous apostles of Saint-Simonianism, had, in the spring of 1831, organised an intense propaganda abetted by two local liberal papers: *Le Précurseur* and *Le Globe.* At once the youthful champion of Christianity rose up in arms. Two articles, wherein he exposed the fallacy of the new system, were addressed to *Le Précurseur*; [15] they were followed a few months later by a fair-sized pamphlet: *Réflexions sur la Doctrine de Saint-Simon.*[16] Although this paper had of necessity been hastily and feverishly compiled, it displayed a most remarkable range of reading—second-hand erudition, to be true, but gathered from the best extant authorities, and truly astonishing when we bear in mind the age of the writer. Surely he had then already been carrying out in good earnest what he could of his program.

In the course of time this extensive outline of preparatory studies was reduced to wiser proportions. Unless indeed he be an incorrigible Utopian—and Ozanam was anything but that—, a man, no matter how industrious, must acknowledge the limits of his capacity for work. But that, while still on the outset of his historical exploration, he evinced such a keen sense of the requisites for his quest, shows a most rare and judicious intuition. Aspiring historians, at that time, were expected to bring to their chosen task only a competent training in literature. What amount of reading (pen in hand, of course) Ozanam was able to do besides his clerical work in an attorney's office during the two years between the completion of his philosophical course and his departure for Paris (1829-1831), is truly astounding. It was during that time, too, that he acquired the mastery, if not of the dozen languages dreamed of before, at least of English, German, Italian

[14] This expression is of Enfantin's coinage. Cf. Fidao, *Le Droit des Humbles,* Book I, chap. III, 139.

[15] They were printed in the issues of May 11 and May 14.

[16] Lyons, Périsse, August, 1831. Reprinted in Vol. I of the *Mélanges.*

and Spanish, which ere long rendered him an accomplished exponent of western European literature.

Three months after the publication—and success—of the *Réflexions sur la Doctrine de Saint-Simon,* Ozanam came to Paris and entered the Law School. With the firm belief, however, that literature would help greatly his training in eloquence, and, therefore, contribute to the success of his career as a lawyer, he deemed it well-nigh necessary to devote to literary pursuits whatever time his professional studies did not require. As he, with two other staunch Catholic students, Lallier and Gorse, did not hesitate to challenge publicly and victoriously certain assertions of two unbelieving professors, Letronne [17] and Jouffroy,[18] we should not wonder that he, in his desire to fit himself better for the defense of his faith, eagerly accepted admittance into the *Conférence d'Histoire* founded by Bailly, the editor of *La Tribune Catholique.* Thus although he "made it a hard and fast rule to employ in the study of law at least seven or eight hours daily, Sundays excepted" (so he wrote to his mother), yet unknown to, and almost in spite of, himself, he was steadily equipping himself for the work awaiting him in the field of the history of literature.

Little did his parents dream, when, during the summer of 1833, they took him to Italy, how much this journey was eventually to shape his whole future. Henceforth St. Francis and Dante, the latter especially, haunted his mind. A problem, suggested by the contemplation of Raphael's famous *Disputa,* aroused his curiosity all the more teasingly because that problem had so far baffled all attempts at solution: Why did the artist place Dante in the midst of the Doctors of the Holy Eucharist? Why that layman with the priests and pontiffs; that poet among the theologians? But he must ponder over the Digest. Still how he would like to grapple with this puzzle!

Why not, after all? Could he not have two strings to his bow, it being understood, of course, that in case one had to be sacrificed,

[17] Ozanam, *Lettres,* Vol. I. February 10, 1832. Transl. Kathleen O'Meara, 44.

[18] *Ibid.* March 25, 1832. O'Meara, 44-45.

"the bright and harmonious one"—literature,—he would forego to keep "the stout one"—the Law? With this proviso in deference to the parental wish, he tied both strings. As a consequence, he was awarded in July 1834 the Degree of Licentiate in Law; in May 1835 he became Master of Arts, and he stood successfully the following July the preliminary test for the Doctorate of Laws. Not to encroach upon the hours exclusively set apart for the study of Law, he had, in 1833, turned a deaf ear to the invitation to contribute to "five or six magazines or newspapers"; after reaping his first academic laurels, however, he relented a little. In 1835, he wrote as an Introduction for the new series of the *Revue Européenne* a paper entitled: *Le Progrès par le Christianisme.*[19] The burden of this Article was to demonstrate that even "the humble sphere" of social economics cannot be independent of religion. Such was likewise the trend of his Article: *Deux Chanceliers d'Angleterre,* published the following year,[20] just after receiving the Degree of Doctor of Laws. It is a parallel between St. Thomas of Canterbury and Francis Bacon, the one a saint, the other a philosopher. "We have in view," said the writer, "to investigate which of the two principles bears more fruit for the social good."

Back in his native Lyons, Ozanam took in November 1836, the barrister's oath. But his experiences of the courts [21] soon revived and increased his doubts as to his fitness for the lawyer's life:

> I find no other career but that of the bar, and finding it too hard for me, I try to equip myself for another for which I feel I am more suited: I mean teaching. Possibly chairs of Law or of Literature will be established here. I will endeavor to keep myself in readiness; and just at present I am busy with my theses for the Lit. D.[22]

He seemed sometimes to forget his trysts with Dante, whom he had selected as the subject of his doctorate theses; yet a close attention reveals he was always within the purview of his dreamed-

[19] *Mélanges,* Vol. I.

[20] *Revue Européenne,* 1836; *Mélanges,* Vol. I.

[21] He narrates some of them in a letter to Paul de la Perrière, March 10, 1837. *Letters,* I, 211 foll. Transl. O'Meara, 99 foll.

[22] *Letters,* I, 201.

of *Démonstration.* Of this his exhaustive study, *Les Biens de l'Eglise,*[23] is an evidence. In four chapters this booklet reviewed "the providential reasons which brought about the establishment of ecclesiastical property," "the early laws governing the Church's ownership," "the vicissitudes of Church property in France during later centuries," and finally "the destruction of Church property in France by the National Assembly." These headings may suffice to show that history came in for the lion's share in this juridical disquisition. It was likewise occupying the front of the stage in the searching criticism of Michelet's *Origines du Droit Français* printed in the *Univers* in September and October of the same year.[24] And the young lawyer, who loved taking up the cause of the poor, did not deny finding much comfort in these historico-juridical excursions.

On January 7, 1839, Ozanam defended in the Sorbonne the two theses presented as requirement for the Doctorate of Letters. His French thesis was an *Essai sur la Philosophie de Dante.*[25] The book itself, as well as the brilliant defense of its conclusions did, as has been excellently said, reveal Dante as much as Ozanam to the French cultured public.[26] The latter were still, on the whole, in regard to Dante, clinging to the oracular pronouncement of Voltaire, who sneeringly declared the Florentine's reputation to be the greater as he was less read, and saw in the *Divina Comedia* only "a score of passages which every one knows by heart" and which save "the trouble of looking at the rest."[27] However, that Dante had intended to instruct the reader; and that, according to the fashion of the time, the poetical language whereby this teach-

[23] 1837, *Mélanges,* Vol. II.

[24] *Ibid.*

[25] Such was the original title; in subsequent editions it was altered into: *Dante et la Philosophie catholique au XIIIe siècle.* It was dedicated to Lamartine, J. J., Ampère and the Abbé Noirot.

[26] George Goyau, *Ozanam,* p. 61.

[27] Voltaire, *Dictionnaire Philosophique,* Art. *Dante.* To what extent Voltaire failed to appreciate Dante may be gauged by his translation in verse of the episode of Guido da Montefeltro. His estimate of the Florentine poet is of a piece with his verdict on the Bard of Avon.

ing is conveyed must be capable of various meanings,[28] and, therefore, his allegories are as many riddles proposed to the reader's acumen, had come to be commonly admitted. Commentators, moreover, had reached a fair agreement that

*la dottrina, che s'asconde*
*Sotto il velame degli versi strani* (*Inferno.* IX. 61)

belonged to the moral order.[29] "In the literal sense the poem is a grand fiction, in which many moral, theological, political or scientific points are directly asserted, and many historical facts recorded; in the allegorical sense, it is the account of Dante's own conversion; and in the moral sense it points to mankind (of whom the poet is but the type); the path to perfection and salvation."[30] But some few years before Ozanam's epoch-making thesis the fashion had turned to reading in the *Comedia* the record of the historical experiences and political hopes of the Florentine.

Ozanam's *Essai* was both in its method and its conclusions more than a novelty; it was a revolution. Starting from the common sense premise that, even though Dante chose to speak in riddles, yet he wanted to be understood, nay more, *was* understood by his contemporaries, Ozanam inferred that the poet's figures and allegories must belong to the stock in trade of the time. Conjectures, therefore, as to the significance of these allegories must be discarded. The true method of understanding the *Divina Comedia* is then to consult the poet's contemporaries, his first commentators, yea and the many explanations vouchsafed by Dante himself; in other words, enter into the mind of the thirteenth century. Approached in this wise, Dante's masterpiece turned out to be one of the documents which enabled the young Doctor to trace out and reconstruct the Florentine's system of philosophy. The knowledge of this philosophy, in return, proved to be the key to the solution

[28] In the *Convivio* he applies to poetry what Catholic tradition as codified by St. Thomas (*Summa Theol.* Ia., q. i., art, 10) asserts of the four senses of Scripture: literal, allegorical, moral and anagogical.

[29] The history of the interpretation of the *Divina Comedia* may be found in Kraus: *Dante, sein Leben und sein Werk.* Berlin, 1897.

[30] E. Jordan, *op. cit.*, 185-186.

of many of the poem's difficulties and obscurities. Furthermore, a comparison between this philosophy and that of the thirteenth century, and between Dante's freedom of speech about ecclesiastical persons and abuses on the one hand, and other manifestations of the public spirit of the time on the other, imposed the conclusion that Dante was by no means the half-heretic, precursor of Luther, that some claim; neither did he ever pose as a Church reformer, or swerve an iota from Catholic doctrine or even scholastic theology.[31] "Dante's orthodoxy," Ozanam remarks in concluding, "is the culminating truth towards which all our inductions and researches are converging."

Another question, that of the literary sources of Dante's poem, which had long since tickled Ozanam's curiosity, was the subject of his Latin thesis. This was hardly more than a catalogue, whose completeness tells eloquently of the author's vast range of reading, of the "Descents into Hell" in earlier literature, considered both as poetical themes and as religious myths. He was later on to come back on this topic in an article contributed to the *Correspondant*.[32]

For some time there had been agitated the project of the erection, at the University of Lyons, of a chair of Commercial Law. At last the matter came to a head and Ozanam was appointed to the professorship. The sketches of his lectures have been preserved; they fully bear out the appreciation of the editor, Foisset, himself a distinguished jurist: "Law was for him [Ozanam] not merely what makes a good practitioner at the Courts; it was not the bare application of juridical texts to the business of daily life. Law was for him, above all, a branch of Philosophy; it was a portion of history; it was even one side of literature." [33] In this Ozanam was faithful to "his first love," if we may be pardoned the expression. Writing to a friend in Paris before he commenced his lectures, he had confided to him:

[31] The only point of dissent which could be mentioned regards the Pope's temporal power, which he condemns. Needless to note here that the necessity of the temporal power is no dogma of the Catholic faith.

[32] Published at the end of the *Poètes Franciscains*.

[33] Foisset, Preface to the *Notes d'un Cours de Droit*. Ozanam, *Œuvres complètes*. Transl. O'Meara, 126.

If God grants me life and courage, and settles me by a definite vocation in these quiet functions, I think it will be well to make my personal studies harmonize with my public duties; and, accordingly, to work at a *Philosophy* and a *History of Law* which, approached from the Christian standpoint, seems to me to fill a great void in science, and would well suffice to occupy the years I may still remain upon earth.[34]

Great as was the success of the twenty-six year old professor,[35] teaching Commercial Law was not to be his "definite vocation." A two-year course of lectures had been planned. Before the end of the first year influential friends were at work to secure for him the succession, in the chair of Foreign Literature of the University of Lyons, of Edouard Quinet, promoted to the Collège de France. Cousin, the Minister of Public Instruction, was in favor of the move; but he had in view rather a chair at the Sorbonne, and demanded that Ozanam should enter the concursus for the *Agrégation de Littérature*. This meant, besides the regular preparation of his lectures, an immense amount of work on the three classical and four modern literatures during the few months left before the date set for the concursus. Eighteen hours of work daily enabled him "to saturate himself," as he puts it, with Greek, Latin, English, German, Italian and Spanish; and at the end of September, he came out of the ordeal on the top of the list.[36] Once more the thorough training to which for years he had submitted himself had asserted itself.

His new functions forced him to restrict, or rather to shift the field of his studies. No longer could there be question of executing fully the plan of the *Démonstration*, although an *Essai sur le Bouddhisme*,[37] published in 1842, and certain pages of later articles and of his books look like survivals of the grand ambition of

[34] *Lettres*, I, 291.

[35] We catch some echoes of this success in Ozanam's own letters, I, 337-338 and 341.

[36] He gives a complete and graphic description of the concursus in a letter of October 14, 1840 to his friend Lallier. *Lettres*, I, 392-395. This description might well make more than one of our American university professors shudder at the view of the drastic requirements enacted by the University of Paris from the candidates to its chairs.

[37] *Mélanges*.

his youthful years. For some time he had felt a marked attraction towards the study of the middle ages. Henceforth the middle ages were to be his intellectual atmosphere. And as German literature of the middle ages happened to be the topic he was called upon to treat first, he gradually came to the idea of integrating his studies in a book on the Holy Roman Empire.

"It was only at the close of my lectures," he wrote to Lallier on August 17, 1842, "that the serious interest of the subject revealed itself to me distinctly. It is a case of proving that Germany owes her genius and her whole civilization to the Christian education she received; that her greatness was in proportion to her union with Christendom; that she drew her power, her light, her poetry, from her fraternal connections with the other nations of Europe; that for her, as for others, there is, there can be, no real destiny except through Roman unity, the depository of the temporal traditions of humanity, as well as of the eternal designs of Providence." [38]

The book on the Holy Roman Empire was never written along the lines first dimly perceived; but until his premature death Ozanam pursued in his lectures and publications the realization of the idea expressed in the above quoted excerpt. Towards this realization a paper: *L'Etablissement du Christianisme en Allemagne* [39] marked the preliminary step. This paper was really the first draft of the *Etudes Germaniques*, that is, the two volumes published in 1847 and 1849 under the respective titles: *Les Germains avant le Christianisme* and *La Civilisation Chrétienne chez les Francs*. The *Etudes Germaniques*, "the less original, but not the less useful of Ozanam's works," [40] were a summary and an adaptation for French readers of the results of German investigations about German antiquities well-nigh inaccessible to these readers. Each volume was awarded, shortly after its publication, the most coveted of the prizes conferred by the *Académie des Inscriptions et Belles-Lettres*, a fact which bespeaks the recognized superior merit of the work, even though critics claimed not unjustly that the author had not fully guarded himself against the alluring dangers of the comparative method. To a writer of our time the results of prehistorical archaeology would furnish not

[38] *Lettres*, II, 28. Transl. O'Meara, 158.
[39] *Correspondant*, 1843.
[40] E. Jordan, *op. cit.*, 230.

a little on Germany before the dawn of historical times. But of this science, just born then, Ozanam could not avail himself.

According to him, his second volume might perhaps better be entitled: *Entrée des Barbares dans la Société Catholique.*[41] Never before had such a complete and connected narrative of the Christian origins of modern peoples been drawn up. Later investigations have, of course, corrected or emphasized more strongly a number of details; but the picture in its main lines seems to form a *monumentum aere perennius.* The writer perhaps fails sometimes to distinguish with all desirable accuracy what Christianity actually did from what it might and should have done, had it been more fully understood and better practised; however, he always manifests a rare penetration in regard to facts. He it was, for instance, who first pointed out the truth, now admitted on all sides, that the Merovingian kings, so long regarded as deliberately breaking with the Roman tradition on the point of political and civil administration, continued it, on the contrary, as much as it could be maintained in barbarian hands. No one either ever better brought out the various ingredients which entered into the mediæval conception of monarchy, or the religious and mystical significance which the imperial dignity assumed in the minds of Charlemagne and the men of his time. Above all, the long chapter devoted to the schools during the four centuries considered, attracted at once the attention of the students of history. In the writer's eyes this long chapter was the most important part of the book. Contrary to the prevalent opinion, Ozanam established that, during the period considered (Vth-IXth cent.), in western Europe "there was never any renaissance of literary culture, because literary culture never died." [42] Some of the proofs of this novel assertion were, it must be granted, based on authorities which have been found since to be worthless, and the author perhaps over-

[41] This expression is found in a letter of January 26, 1848, to Foisset, in which Ozanam developed a program of work destined to show from the history of Western European literature "the long and laborious education given by the Church to modern peoples." This letter would be worth quoting in full. (*Lettres*, II, 186.)

[42] *La Civilisation chez les Francs*, 594.

estimated the literary merit of the genuine productions of the Merovingian age. Be this as it may, still his point was nevertheless well taken, "for if the Church had opened but sparingly to the children of the old Latin cities, ever prone to revert to Ciceronianism, or even to paganism, the alluring pages of antiquity, she had, on the contrary, in England, in Ireland, in Germany, unhesitatingly put these pages into the hands of the Barbarians, to whom she had explained them, that these peoples might hand down to future generations the light of culture." [43] History has fully indorsed this view of Ozanam.

Between these two volumes should come, according to the plan outlined by Ozanam,[44] the lectures, published only posthumously by his friends, from stenographic reports—*opus imperfectum,* therefore,—under the heading: *La Civilisation au cinquième Siècle.* His idea was "to trace back the history of civilization through the history of literature"; and nowhere perhaps did he display to better advantage his qualities as a historian.

In 1847, the precarious state of his health compelled him to suspend his lectures at the Sorbonne. A journey to Italy afforded him the opportunity of "filling in his historical training a gap which he could not help regretting." So far he had mainly worked on materials prepared by others, and had remained almost completely a stranger to critical work. Of his furlough, spent in rummaging through the libraries of Italy, the fruits were, first, the volume: *Documents inédits pour servir à l'histoire littéraire de l'Italie;* [45] then "some flowers of poetry," which he was to cluster together in his *Poètes Franciscains;* and finally, what was perhaps still more valuable, the practice of, and a taste for [46] original research and scientific criticism.

At the head of the *Documents* figures the *Graphia Aureae Urbis Romae,* found in the Laurentian Library of Florence, a compilation which at once gave Ozanam an occasion of grappling with

[43] G. Goyau, *op. cit.*, 101-102.

[44] In the above mentioned letter to Foisset.

[45] Published in 1850; but not to be found in the *Œuvres Complètes.*

[46] During his last journey to Italy, and almost in the presence of death, he was still in quest of unpublished documents. See his letters of that period.

interesting critical problems about sources, age, etc. We can but make a fleeting mention of the Prefaces to the Charter-book of the Abbey of Farfa, compiled towards the end of the twelfth century by the monk Gregory; the quaint Calendar of the Church of Siena, composed by Bishop Ranieri (1129-1170), and constantly increased later by death notices, which constitute a most precious source of information for the history of Tuscany during the thirteenth and fourteenth centuries; thirteen liturgical hymns selected from a Vatican manuscript of the ninth century, characteristic of the period of transition from classical to modern verse; poems of Alfano and Gaifre, the most prominent representatives of the School of Monte Cassino in the eleventh century. The remainder of the volume is devoted to Italian texts: two poems of the Franciscan Giacomino da Verona, "God's juggler": *La Gerusalemme Celeste,* and *Babilonia Città d'Inferno,* which suggest curious parallels with Dante's *Comedia;* some verses of Buonagiunta Urbiciani (XIIIth century), and above all Dino Compagni's allegory *La Intelligenzia,* perhaps the gem of this second section, and a fair sample of the literary fashion prevailing in Tuscany during the early years of the fourteenth century. In view of this array of *Documents* brought to light by Ozanam, well could he flatter himself he had worthily paid "his debt of hospitality" to cultured Italy.

"With these rare ears of corn gleaned in the field where Muratori and his successors had so richly harvested, I plucked a few flowers of poetry, something like bindweed blossoms in a sheaf of ripe wheat." [47] Thus Ozanam prefaced his *Poètes Franciscains,* first published by instalments, then in book form in 1852, by far the most popular of his works. When they appeared, Franciscan studies were still in the offing; and there is no exaggeration in dating from Ozanam the vogue into which they have come. He it was who, the first in France, called attention to Jacopone da Todi, to whom is attributed with a fair degree of probability our *Stabat Mater.* His Italian poems in form of dialogue, such as the *Passion,* and the *Debate between Justice and Mercy,* exer-

[47] *Poètes Franciscains,* 1.

cized an undeniable influence upon the origin and development of Miracle-plays and Mysteries. Most unfair would it be, in judging the *Poètes Franciscains*, to forget Ozanam's declaration: "This little book is not a scientific book." [48] It may be noted, however, that "this little book" betrays at times a certain lack of critical acumen. For instance, out of three Italian poems long attributed to St. Francis, only one, it seems, the *Canticle of the Sun*, belongs to him, whereas the *Laudi* must be restored to Jacopone; it is a question, too, to what extent the *Poverello* inspired the renewal in Italian art which took place after his death. To the *Poètes Franciscains* was appended an anthology of the long despised *Fioretti*, selected and translated by Mrs. Ozanam.[49] Never before had any historian of Italian literature dared to mention these charming little tales branded by Nicholas Papini, Minister General of the Conventuals (1803-1809) as "nauseating chirping of cicadas." Just the same to have rehabilitated and popularized this "chirping of cicadas" remains, in the opinion of all the lovers of Franciscan studies and Franciscan fame, one of the most assured titles of Ozanam's fame and merit.

To conclude. As a historian, Ozanam displays a rare versatility. If, like all those of his generation, where no training in historical work was provided for in any University, from our modern point of view, he labored under a handicap, still, unlike most of his peers, he realized his disadvantage, subjected himself to a stern mental discipline in order to fill the wants of his preparation. To what a degree he attained proficiency in the task of unearthing long-forgotten records of the loved past, discerning their value, establishing and publishing their texts, and unravelling the tangled skein of critical problems of literary history, has been briefly sketched above. As to such of his books as are not works of erudition, in measuring their value, be it remembered

[48] *Op. cit.*, 1.

[49] "A more gentle hand than mine has selected and turned into French the most pious, the most touching, the most lovely stories of the *Fioretti*, endeavoring to reproduce the simple and lively style of the story-teller." *Op. cit.*, 5.

he wrote "not for a few learned men, but for the cultured public"; [50] and that "one would look here in vain"—he spoke of his *Etudes Germaniques*—"for that slow scrutiny of the documents, those sharp discussions, upon which science must of necessity be based." [51] Every one who writes with such a purpose in mind must be fully conversant with everything of importance germane to his subject, and must have weighed over again for himself the conclusions of the specialists. Ozanam's information is usually complete; [52] and his judgments on the authorities consulted as well as on the questions raised are, on the whole, correct. True, he was a fervent Catholic, before and above being a historian; and he made no secret of it. On this account his treatment of certain problems is not altogether free from prepossessions which might and did warp some of his judgments. We grant it, with a proviso, however; for if Ozanam shares at times in the common human frailty of "abounding in his own Christian sense," still as he freely confesses it, the discriminating reader is fairly put on his guard; and, what is more, never does Ozanam denature, or minimize, or conceal the arguments contrary to his opinion, so that the reader may always draw his own conclusion. Up to Ozanam's time, and even in his own time—witness Quinet and Michelet—history was but a department of literature. Ozanam who, however, did not think the form ought to be neglected, is one of the first to have claimed for history the dignity of an independent science. He who experienced no keener intellectual thrill than when he could "scratch the coat of plaster spread by calumny over the figures of our fathers in the faith," had the merit of vindicating the Church from the base and widespread slander of being the cause of the barbarous condition prevailing in the early middle ages.

CHARLES L. SOUVAY.

[50] *Lettres*, II, 189.

[51] *Les Germains avant le Christianisme*, 8.

[52] His correspondence shows he spared no pains to that effect, and that at a time when none of our many and easy means of interchange of ideas and information between scholars of different countries were in existence.

# THE ECCLESIASTICAL RULE OF OLD QUEBEC IN MID-AMERICA*

For at least a century the Mississippi Valley and the Great Lakes region were under the ecclesiastical jurisdiction of the Bishop of Quebec. Control over church affairs in this vast territory thus exercised from the capital of New France was real, though in the nature of things restricted and that often within the narrowest of limits. Edmund Burke in a famous speech enlarged on the idea that the farther one recedes from the centre of authority the less one feels its controlling hand.

Mid-America was highly remote from the so-called episcopal palace on the rock of Quebec where zealous-minded prelates sought for decades to administer a spiritual empire of continental proportions. Difficulties of intercommunication made the two immeasurably farther apart than they are today. As a result, Quebec's ecclesiastical hand reached with difficulty to the wilderness of the West and for long stretches of time seemed to lose touch with it altogether. No Bishop of Quebec ever arrived in the Valley of the Mississippi on a canonical visitation; no specific problem touching the Valley was ever the subject of conciliar legislation, though this feature of diocesan development was not unknown to the Church of New France. The connection between the first Canadian see and the remote West expressed itself largely in missionary enterprise, in the grant of "faculties" or ministerial licenses to the missionaries; and, on, occasion, in attempts made by the diocesan authorities to correct abuses among the settlers. At all events ecclesiastical dependence on the Canadian capital was never interrupted and for that reason the Catholic history of Mid-America for ten decades and more is a chapter in the history of the Diocese of Quebec. That western chapter is in the main

* Paper read at the Thirteenth Annual Meeting of the American Catholic Historical Association, December 28, 1932, Toronto, Canada.

missionary history, a record of heroic beginnings, and any attempt to sketch it must necessarily set the missionary feature in relief.

The earliest contact made by the Church of Canada with territory that is now a part of the Middle United States is dated 1641. In the fall of that year the two Jesuit missionaries, Isaac Jogues and Charles Raymbault, set out from their residence among the Hurons to visit the Sauteurs or Chippewa and other tribes of the Upper Lakes region foregathered at the rushing outlet of Lake Superior, which was to receive from the visiting missionaries the name it bears to this day, Sault Sainte Marie or St. Mary's Rapids.

The eyes of Canada were turning in those days to the West and on the West they were to be fixed for decades to come. In that direction of the compass lay the mysterious waterway that promised to link the Atlantic with the Pacific and with China. Had not Jean Nicollet on his celebrated trip of 1634 to the Green Bay region taken with him the damask robes of a Chinese mandarin as befitted one who might in the end find himself trodding the soil of the Celestial Empire? The search for the Western Sea was not to cease until Lewis and Clark in 1805 reached the waters of the Pacific. Even to the adventurous missionary pair that stood at the "Soo" in October, 1641, the alluring secular quest was probably not without appeal; but their main concern was with the possibilities of these new lands as mission fields and all information in this connection was eagerly picked up. Eighteen days to the west of the "Soo," so they learned, were the villages of the Nadessioux or Sioux and to this wayward tribe they hoped to carry some day the message of the Cross. It is pleasant to reflect that of the two ecclesiastics through whom the Church of Canada made its first contact with the American Middle West, one is now a canonized saint of the Catholic Church.

Nineteen years were to elapse before the missionary reconnaisance of Jogues and his associate in the western country would be followed up. Meanwhile the Canadian Church had been reorganized. The earliest missionaries of New France received their jurisdiction directly from the Holy See. Ecclesiastically the

country was administered on a strictly missionary basis with the Jesuits for the period 1632-1659 in control. As early as 1604, a secular priest had reached the shores of Acadia with the first colonists, followed in 1611, by the Jesuits Biard and Massé. The Recollects had been the first priests at Quebec, arriving in 1615. Ten years later at their invitation came the Jesuits, both Recollects and Jesuits to be driven from Canada by the English when they captured Quebec in 1629. The Jesuits returned in 1632, and were followed in 1657 by the Sulpicians who settled in Montreal, destined to become and remain to our own day the dynamic center of their far-reaching activities in behalf of the Church in Canada. The quarter-century of Jesuit history subsequent to the return of the Order to New France in 1632 was fruitful in heroic beginnings of missionary enterprise, in absorbing labors in remote posts, in martyrdoms, while the foundations of Canadian education were laid by the opening of the College of Quebec.

And yet the ecclesiastical status of the country was provisional only. A bishop was needed, not only to administer confirmation but to give the Church authority and prestige in the face of the state, which in Canada, taking its cue from the mother-country, was disposed to trespass on ecclesiastical preserves. No group realized more keenly than the Jesuits the need of episcopal authority in Canada and both at Paris and Rome they urged its immediate institution. The embarrassments incident on the appointment of the first Canadian bishop fill out of themselves a whole chapter of significant history; but they need not detain us here. It is enough to say that in the old Benedictine church of St. Germain-des-prés in Paris, on whose sombre walls one may still see a tablet commemorating the event, François de Laval de Montmorency, having been named by the Holy See Vicar-Apostolic of New France, received episcopal consecration in 1658 as Bishop of Petraea *in partibus*. The following year he was at Quebec to inaugurate a ministry the record of which reads like a chapter in the history of the primitive Church. Devout, austere in personal habits, single-minded in the pursuit of duty, perfectly orthodox at a time when not a few prelates showed a Gallican taint, and

passionately zealous in all that made for the expansion of the Canadian Church, Bishop Laval, from any viewpoint, secular or religious, is a figure of fascination and power. It was under him that Quebec made its earliest attempts to organize the Catholic Church in the far western reaches of New France.

Missionary endeavor in the Upper Lakes region had lapsed since the eventful visit of St. Isaac Jogues to Sault Sainte Marie in 1641. To account for the circumstance was the tragic *débâcle* of the Huron missions with the subsequent invasion of the upper country by Iroquois marauders. Exploration and trade as well as missionary effort had to wait for less perilous days. By the summer of 1660 the Iroquois menace had been temporarily checked, thanks to the brilliant exploit of Dollard des Ormeaux and his party at the Long Sault. In the story of western ecclesiastical advance René Menard, Superior of the Jesuit Residence of Three Rivers, is the first figure after those of Jogues and Raymbault to appear on the scene. Bishop Laval, descending the St. Lawrence from Montreal to Quebec in the August of 1660, met Menard with a party of Ottawa Indians returning with their flotilla of seventy canoes to the upper country after having disposed of a cargo of furs at Three Rivers. On Menard's explaining that he was on his way to the remote West to bring the gospel message to the aborigines, Laval expressed his doubts as to the wisdom of the venture in view of the Jesuit's fragile health. Menard was then but fifty-five, but his form was bent and he was old before his time from the strains of missionary life. He met the bishop's misgivings with the answer that the voice of conscience was leading him whither he went and that he could not choose but follow it. Within a few weeks Laval was writing to Pope Alexander VII: "Seven Frenchmen are along with this apostle [*Menard*], they to purchase furs, he to conquer souls. He will have much to suffer and everything to fear from winter, hunger, sickness, and the Indians. But the love of God and zeal for souls triumphs over everything."

Menard was the first of his Order to push west of the "Soo." He landed on St. Theresa's Day, October 15, 1660, on the south

shore of Lake Superior at a point on Keenewaw Bay about seven miles north of the town of L'Anse in Michigan. Here he said the first mass in the Lake Superior country "with a consolation," he wrote, "that repaid me with usury for all my past hardships." The following year, 1661, probably somewhere in the valley of the Black River, he lost his life in the course of a missionary trip, whether by exposure or at the hands of Indians has never been ascertained.

The mantle of René Menard fell on Claude Allouez, who on July 21, 1663, received from Bishop Laval an appointment as his Vicar-General in the West. John Gilmary Shea was impressed with the incident and pointed out its significance as marking the first organization of the Church in the American Middle West. However this may be, it was customary for Laval to commission all Jesuit missionaries in New France individually as his Vicar-General, at least he was so doing in 1668 when Father Jerome Lallemant informed the Jesuit Father-General to this effect. Father Allouez opened in 1665 among the Ottawa of Chequamegon Bay near the west corner of Lake Superior the Mission of La Pointe de Saint Esprit, the first of the many centers of apostolic effort that were to be the product of his restless, energetic zeal. During his twenty-five years on the missions he ministered to practically every one of the historic tribes active on the stage of western colonial history, Ottawa, Menominee, Foxes, Illinois, Miami, Kickapoo, Winnebago, Potawatomi, and Sauk. He died in 1689, apparently at the Potawatomi-Miami Mission of St. Joseph near the site of Niles in Michigan.

Before Allouez passed away the civil authorities at Quebec had made their initial efforts to build up a colonial empire in mid-continental North America. In 1671 Jean Talon, Canada's "Great Intendant," took the first decisive step in this direction and he took it in dramatic fashion. At Sault Sainte Marie on June 7 of that year the Sieur Daumont de St. Lusson under commission from Talon staged a ceremony the import of which was the annexation to the French Crown of "the lands of the West," including the Great Lakes region and the Mississippi Valley. The

French flag was unfurled and three times did St. Lusson cry aloud:

> In the name of the Most High, Most Puissant, and Most Redoubtable Monarch, Louis XIV of the name, Most Christian King of France and of Navarre, we take possession of the said place, St. Mary's Rapids, as also of Lakes Huron and Superior, the Island of Caientoton and of all other countries, streams, lakes and rivers contiguous and adjacent, as well discovered as to be discovered which are bounded on one side by the seas of the North and of the West and on the other side by the South Sea, and in all their length and breadth.

An official record (*procès-verbal*) of the transaction was drawn up and signed by nineteen of the witnesses present, the French arms were displayed on a tree, a large wooden cross was blessed and raised to the chanting of the *Vexilla Regis,* and Father Allouez, addressing the assembled Indians in Ottawa, assured them in glowing terms of their good fortune in coming under the benign rule of so glorious a potentate as Louis XIV. It was France's formal announcement to the world that the Mississippi Valley and the Great Lakes region were to be hers.[1]

It has been a general assumption among historians that the French were the first European power, after the abortive Spanish explorations of the sixteenth century, to enter the Mississippi Valley. As a matter of fact, as Alvord and Bidgood disclosed some years ago in their study on the earliest trans-Alleghany explorations, the English were on the ground earlier than the French.[2] Three months after St. Lusson's pageant at the "Soo" in June, 1671, the two Virginians, Captain Thomas Batts and Robert Fallam, having crossed the Alleghanies to their western slopes, reached the headwaters of the Kanawha, a tributary of the Ohio. Here on ground now within the limits of West Virginia and towards the eastern extremity of the state the two adventurers took solemn possession in the name of Charles II of England of the far-flung region drained by the "western waters." This

[1] Ernest Gagnon, *Louis Jolliet,* Quebec, 1902, 19 ff.

[2] Clarence W. Alvord and Lee Bidgood (eds.), *The First Explorations of the Trans-Alleghany Country by the Virginians, 1650-1674,* Cleveland, 1912.

was two years before the Jolliet-Marquette expedition of 1673. The venture of Batts and Fallam, although it had the sanction of the Virginia authorities, soon passed into temporary oblivion. Yet it would have served the English cause far better than the mythical penetrations of the Mississippi Valley by English traders and explorers which Dr. Daniel Coxe appealed to when he sought in his memorials to establish an English title to that greatly coveted region.

With France now in possession of the West, theoretically at least, Talon promptly took steps to exploit it. The search for the Western Sea, in other words for a trade route to the Orient, began in good earnest. The mysterious Mississippi, reports of which had been steadily coming in to Quebec ever since Allouez gave it its first mention in print in the *Relation* of 1666, ran no one knew where. Probably it discharged into the Gulf of California and so into the Western Sea, in which case the long-standing problem of a commercial route from Canada to China would be set at rest. At any rate, Talon, eager to pierce the heart of the mystery, commissioned the merchant-trader, Louis Jolliet, to undertake officially the exploration of the Mississippi with a view to determine its course. With him went his friend, the Jesuit Jacques Marquette, the two having already in a casual meeting planned and looked forward to a joint attempt to solve the intriguing geographical problem. The Jolliet-Marquette expedition of 1673 was to become historic. The great waterway which drains the glorious country between the Alleghanies and the Rockies was reached at the mouth of the Wisconsin and explored to the Arkansas and its subsequent course was correctly ascertained.

With Marquette was made perhaps the most striking of all recorded contacts between the See of Quebec and the Mississippi country. Supporting his mission was the authority of his superior, Claude Dablon, and of his bishop, Laval. Years later Bishop St. Vallier of Quebec was to write that his illustrious predecessor, Laval, had committed to Marquette the "glorious occupation of announcing the Faith" to the Indians of the West. In the summer of 1673 Marquette was at the Kaskaskia village

on the Illinois; he was there again in the spring of 1675, to open the first mission-post in the Mississippi Valley. Meantime he had camped for three months on the site of Chicago and there penned his famous journal, the earliest written document known to have been produced within the limits of the metropolis. A distinguished American historian wrote of Marquette nearly a century ago: "The West will build his monument." It has done so in a hundred different ways.

Information as to the possibilities of the West for settlement was brought to Quebec by Jolliet on his return from the epoch-making expedition which he headed. He himself pleaded for a license to plant a colony in the "Illinois country." It was denied him, but under his immediate successor in the government program of western expansion, Robert Cavalier de La Salle, French colonization of the Mississippi Valley was seriously taken in hand. La Salle, a powerful, compelling figure, moving resolutely through the heart of the continent, was at the delta of the Mississippi April 9, 1682, on which day in a function rich in ceremony, Gallic instinct for the formalities never failing on such occasions, he annexed to France the basin of one of the longest water-courses in the world, giving it the name: *Louisiana*. Here on this tremendous stage he would found an immense colonial empire with a string of forts linking up the Gulf of Mexico with far-away Quebec and affording protection to numerous busy centers of trade and settlement along the way. His dream was a noble one but it perished with him when he fell under an assassin's bullet on the Texas prairies.

Accompanying La Salle on his endless marches as the Church's representatives were zealous Recollect friars, among them, Membré, De La Ribourde, Hennepin and Douay. Through them the See of Quebec, whence they derived ministerial jurisdiction, made further penetration of the West. Outstanding contributions were made by the friars to geographical knowledge of the West. Hennepin was the first to give to the world a description of Niagara Falls, while he discovered and made known St. Anthony's Falls where now rise the twin metropolitan cities of Minnesota. The

journals of Membré and Douay are contemporary sources of importance, which help us to reconstruct Mississippi Valley conditions in the closing decades of the seventeenth century. Nor did the preaching of the Gospel suffer neglect at Recollect hands. Membré and De La Ribourde carried on a brisk ministry at Fort Crèvecoeur and the Great Illinois Village, the latter losing his life in the perilous Illinois field of labor. Membré was with La Salle in his memorable *prise de la possession* of 1682, and, as far as opportunity offered, evangelized the Indian tribes that he met along the great river. In 1683, he returned to Europe in company with La Salle and the Recollect Mission was for the moment suspended. But a sequel ensued which forms a curious chapter in the history of the Diocese of Quebec.

Frontenac, New France's militant governor, probably because he thought the territorial range of the See of Quebec too vast to be administered from a single centre, induced Versailles to request the Holy See to erect a prefecture-apostolic in the Mississippi Valley. Bishop Laval's original Vicariate-Apostolic of New France, it must be noted, had been erected in 1674 into the Diocese of Quebec. The response of the Holy See to the proposed division of the diocese was favorable and on December 8, 1685, Father Hyacinthe Le Febvre of the Recollect Province of St. Denis in France was appointed prefect of the mission *in insula vulgo dicta Luisiana*. The description is a puzzling one and no explanation of it has met with general acceptance. As recently as 1929 the Baron Marc De Villiers, widely known for his scholarly first-hand researches in Mississippi Valley history, has ventured the explanation that the description is due to the Abbé Bernou, intimate friend of La Salle and his scientific mentor. Bernou was resident in Rome in 1685 as confidential secretary to Cardinal D'Estrées, who was also petitioning the Holy See for a Recollect prefecture in Louisiana. This region was still claimed by Spain, notwithstanding La Salle's formal annexation of it to France in 1682. Hence with a view to misleading Propaganda, which would be reluctant to send French religious to territory claimed by Spain, Bernou, who seems to have drawn up on behalf of D'Estrées the

petition for a Recollect prefecture, represented Louisiana as an island with the implication that as such it was unconnected with the Spanish dominions. Such, whatever its plausibility, is De Villiers's theory to account for a curious geographical misnomer which will probably still continue to mystify the historians. It may be noted that in a document (in the Propaganda archives) dated as late as 1765, Louisiana is still referred to as an island.[3]

The erection by the Holy See of a Recollect prefecture in the Mississippi Valley came as a surprise to the Bishop of Quebec, without whose knowledge, it would appear, the entire affair had been transacted. He promptly protested both at Paris and at Rome against this dismemberment of his diocese, the limits of which kept pace automatically with French expansion in the West. He appealed to the exploration of the Mississippi by Marquette, a priest of his diocese, and Jolliet, a one-time student in his seminary. In deference to the protest Louis XIV, in 1685, referred the matter to a commission of three: the Archbishop of Paris, Père De La Chaise, the King's confessor, and the Marquis De Seignelay. Their report was unfavorable to the new Louisiana prefecture, which in accordance with the King's wishes the Holy See suppressed.[4]

La Salle's activities, picturesque and colorful as they were, continue to hold the imagination in thrall; but they accomplished little towards the actual colonization of Mid-America. That was to be the achievement of Pierre Le Moyne, Sieur d'Iberville, to whom history accords the title of "Founder of Louisiana." The colony planted by Iberville at Biloxi in the May of 1699 marked the beginning of French civil occupation and economic development of the immense tracts opened up to exploitation by Jolliet and La Salle. Already in 1699, a secular priest, Father Bordenave of the Society of Foreign Missions, was at Biloxi, the first

[3] Claude L. Vogel, O. M. Cap., *The Capuchins in French Louisiana (1722-1766)*, Washington, 1928, 4 ff; Marc de Villiers, *La Louisiane: Histoire de son Nom et de ses Frontières Successives (1681-1819)*, Paris, 1929; R. Corrigan, S. J., *Die Kongregation de Propaganda Fide und ihre Tätigkeit in Nord-America*, Munich, 1928, 173 ff.

[4] Vogel, *op. cit.*, 23 ff.

ecclesiastic to labor in Iberville's colony. Mobile, Biloxi's offspring, was founded in 1702, and here in that same year was stationed the Jesuit Paul Du Ru, usually accounted Mobile's first resident pastor. In 1703, Fort St. Louis at Mobile was erected by Bishop St. Vallier into a canonical parish and given in charge to the Seminary Priests of Quebec, who were members of the Society of Foreign Missions. Efforts were made by the Jesuits to have the Bishop of Quebec assign them and the Seminary priests to separate fields of operation. The efforts were unavailing with the result that the Jesuits were recalled by their superiors to France in 1704. They returned in 1726 with the arrival in New Orleans of Father Nicolas De Beaubois, who made that city his permanent place of residence. Three years before this the Jesuit Illinois Mission, administered from Kaskaskia with dependence on the superior at Mackinac, had been withdrawn from the latter's jurisdiction and made an independent administrative unit under the name of the Mission of Louisiana.

With the coming of the Capuchins to Louisiana in 1722 began a noteworthy chapter in the Catholic history of the Lower Mississippi Valley. On May 16 of that year the commercial corporation known as the Company of the West, later the Company of the Indies, which had civil and economic control of Louisiana during the period 1717-1731, effected with the approval of the Coadjutor-Bishop of Quebec, Msgr. de Mornay, an ecclesiastical partition of the Mississippi Valley. Three separate districts or jurisdictions were established, to be assigned respectively to the Capuchins, Carmelites and Jesuits. The Capuchin district, with headquarters at New Orleans, included the region west of the Mississippi and below the latitude of the Ohio at its mouth; the Carmelite district with Mobile for center of operations extended east of the Mississippi between the Ohio and the Gulf of Mexico; the Jesuit district included the entire Upper Mississippi Valley with the Ohio and a line running west of its mouth as southern boundaries. Later, 1723, after the Carmelites had withdrawn from the field, there was a readjustment of boundaries, the Jesuit district being extended south as far as the Natchez post. Finally,

by a treaty made in 1726 at Paris between the Company of the Indies and the Jesuits, the latter were assigned all the Indian missions in the Louisiana colony, the French posts being placed under care of the Capuchins.

The difficulties encountered by the See of Quebec in administering a region lying off at the extreme western and southern ends of its territory were obviously very great. Bishop St. Vallier became well aware of the fact and eventually left the administration of Louisiana to his Coadjutor, Bishop de Mornay, who resided at Paris. De Mornay, a puzzling ecclesiastical figure, never set foot in the Diocese of Quebec, not even after his accession to the See after St. Vallier's death, dread of the voyage overseas, so it was reported, having kept him in France. He was Gallican-minded, the Versailles government was decidedly so, and between them Bishop St. Vallier, who was of anything but Gallican sympathies and who wished to be informed at least *post-factum* of important administrative measures of his proxy in Paris touching the Church in Louisiana, was apparently quite ignored. Probably religion in that region would have fared better had St. Vallier agreed to a division of his diocese; but to such expedient he was always firmly opposed, no doubt on grounds that seemed valid to him, for he was a conscientious and hard-working prelate.

Yet there were not wanting occasions on which Quebec asserted directly its ecclesiastical rights over the far-off settlements of Mid-America. As early as 1667, Bishop Laval addressed a letter to Father Allouez censuring the loose and lawless ways of the French traders at La Pointe on Lake Superior, which were a source of scandal to the Indian portion of the missionary's flock. In 1698, St. Vallier allotted to the Seminary Priests of Quebec a large mission-field in the Mississippi basin overlapping a field already in process of cultivation at the hands of the Jesuits commissioned to the task some time previously by St. Vallier himself. A controversy ensued of significance enough to be referred for adjustment to Louis XIV himself, who commissioned a special ecclesiastical court to deal with it. The settlement reached was in the

nature of a compromise, the details of which need not detain us here. What one may pause to note is St. Vallier's vigorous assertion of authority over this distant portion of his diocese. In 1712 he sent out Varlet, later a Jansenist bishop, as his Vicar-General in the Mississippi Valley, the Jesuit missionaries of the region being at the same time exempted from his jurisdiction. Nine years later, 1721, in a ringing Pastoral St. Vallier made known to the colonists living along the Mississippi his displeasure at their disorderly lives. A later occupant of the See of Quebec, Msgr. Pontbriand, refusing to be bound by the arrangement which had secured to the Capuchins the Vicar-Generalship in perpetuity of the Bishop of Quebec in Lower Louisiana, transferred that office to the Jesuit Superior in New Orleans, thereby precipitating a dispute which ended only with the forced withdrawal of the Jesuits from the territory in 1763. In such ways did Quebec assert at intervals its canonical rights over the western country.

As the ecclesiastical authority of Quebec advanced westward *pari passu* with French occupation in that direction, so it receded gradually within narrower limits as France lost control of the western country. By the secret treaty of Fontainbleau, 1762, France ceded to Spain the entire west bank of the Mississippi together with the City of New Orleans. It used to be thought that the French government merely got rid of what it felt was a useless colonial burden; but the recent researches of Arthur Aiton in diplomatic archives have put an entirely different construction on the affair.[5] With the occupation of the western bank of the Mississippi by Spain, the colonial authorities representing it at once repudiated all jurisdiction of the See of Quebec in the vast territory surrendered by Versailles. When Father Sebastian Meurin, last survivor of the eighteenth-century Jesuits in the Mississippi county, attempted in 1768 to publish in Ste. Genevieve on the Spanish bank of the river, a jubilee proclaimed by the Bishop of Quebec, he fell under the censure of the local commandant and

[5] Arthur S. Aiton, "The Diplomacy of the Louisiana Cession," *American Historical Review*, XXXVI (July, 1931), 701 ff.

had to flee to the other bank. And yet several years later Meurin, as Vicar-General of Bishop Briand of Quebec, received instruction from that prelate to proceed to New Orleans and there exercise his authority over its inhabitants. No ruling of canon law determines that ecclesiastical jurisdiction shifts automatically with shifting political boundaries. It was only in 1777 that Rome officially took cognizance of the new political status by recognizing the authority of the Bishop of Santiago De Cuba on the west side of the Mississippi.

As to the eastern moiety of the great valley, it passed by the treaty of Paris of 1763 from France to England. As long as English rule lasted, it continued to be ruled *in spiritualibus* from Quebec. Even after the east side of the Mississippi had passed to the United States by the second treaty of Paris, 1785, the Bishop of Quebec continued to assert his authority in that direction. The one-time Jesuit, John Carroll, became Prefect-Apostolic of the United States in 1784 and Bishop of Baltimore in 1789. Yet even later than these dates the question as to whose jurisdiction belonged the American territory between the Alleghanies and the Mississippi became a matter of friendly discussion between the Bishop of Baltimore and his fellow-prelate of Quebec. It was only in 1791 that Propaganda explicitly assigned it to Baltimore.

The Diocese of Quebec had now lost all of its enormous territory to the west and south of the headwaters of the St. Lawrence, excepting Detroit and other military posts in the Upper Lakes region still held by Great Britain in disregard of the Paris peace-terms of 1783. As long as this situation continued, the Bishop of Quebec supplied priests to these posts as being within what was *de facto* British territory. Finally, Jay's treaty of 1794 put an end to the anomalous situation and the upper posts as a consequence were delivered by the British into American hands where they rightfully belonged. Bishop Carroll at once took measures to supply Detroit and the other lake settlements with pastors and the See of Quebec ceased *de facto* to exercise authority in any quarter which is now a part of the United States. The spiritual realm of

imperial dimensions once administered by the saintly Laval and his immediate successors from Champlain's town on the St. Lawrence had gone the way of its political counterpart, the vast fabric of empire envisaged and in a measure realized in the world's largest valley by the exploring zeal of La Salle and the colonizing genius of Iberville.

And yet, while ecclesiastical Quebec no longer rules between the Alleghanies and the Rockies, its contacts for more than a century with that magnificent sweep of territory have left behind them the most precious of memories. Present-day Mid-America for all its material development looks back wistfully to the vanished realities of romantic adventure and missionary daring in which it strikes it roots. It is not oblivious of the spiritual *élan* that carried the soldiers of the Cross into the trackless West to consecrate by their presence its lakes and rivers, its prairies and city-sites and to lend a note of undying idealism to the entire story of pioneer western beginnings. Marquette at Chicago wrote the first page in the city's dramatic history. A quarter of a century later his Jesuit successors, resident on the site of the same metropolis, were there conducting a mission-post on behalf of the Miami of the neighborhood, the earliest civilizing institution to arise in the locality. French ecclesiastics were with Cadillac at the founding of Detroit in 1701. Vincennes in Indiana treasures the registers of the local Church of St. Francis Xavier as the earliest extant records within the State. St. Louis looks back for the earliest appearance of the white man's civilization within its limits to the French-Indian mission established at its southern extremity in 1700. Such historic places as Sault Sainte Marie, Mackinac and Green Bay are all outgrowths of local Indian missions of the French period. The Sioux Mission of St. Michael, opened in the seventeen-twenties on the shores of Lake Pepin in Minnesota was the earliest planting of European culture within the borders of that state. Natchez and New Orleans in the southern reaches of the Mississippi basin are rich in Catholic Church associations of the eighteenth century. The record could be pursued to a surprising length. Up and down and across the Valley

of the Mississippi and by the shores of the Great Lakes the Church that operated from Quebec as a center, has left an indelible impress, having made itself for all time part and parcel of the history of the Middle United States.

GILBERT J. GARRAGHAN.

# THE OXFORD MOVEMENT IN THE UNITED STATES

The title of this paper may not be altogether apt, since, though the Oxford Movement exercised a distinct and traceable influence in the United States, we can hardly say that it played here the part it played in England, for the reason that before it began—taking 1833 as the date—there had already begun among American Episcopalians a High Church movement which by 1833 had advanced pretty far and had even led to some notable conversions to Catholicism. This movement was intensified and crystallized by the Oxford Movement, and the growth of Ritualism and of the Religious Life among Anglicans affected Episcopalians over here. But throughout the narrative the rôle of the Oxford Movement is seen to be accessory and secondary. It strengthened Catholic tendencies among Episcopalians, but it did not generate those tendencies.

The history falls into three periods: I, From the establishment of the Protestant Episcopal Church to about 1840; II. From 1840 to 1870, when Ritualism and the Religious Life began to assume prominence; III. From 1870 to our own day.

## I.

The 'Protestant Episcopal Church in the United States of America' dates formally from the General Convention of 1789, when a constitution and canons were promulgated and a liturgy (a revision of the English Book of Common Prayer) adopted. But, true to its Anglican character, the church at the very outset contained within its fold persons of widely-divergent beliefs, representing three main parties: the High Church, holding to such Catholic doctrines as the Real Presence and the necessity of episcopal ordination and government; the Broad Church, hardly distinguishable from other Protestant sects; and the Evangelicals, a group which sought to combine a vague belief in 'Catholicism' with the more emotional and less institutional religion of the

opposite party. The Broad Church group was, and still is, the most powerful of the three. Most of the Anglican clergy of the colonial era were of this type and hence the majority of Episcopalians were of the same way of thinking. The Evangelicals, though they possessed some influence, suffered from the weakness inherent in all middle and compromising movements, and their members continually tended to stray to one of the other groups. Probably their chief significance for the present study is the fact that they provided for the High Church party a succession of recruits who might otherwise not have been led in that direction. Their leader was Dr. Hobart, third Bishop of New York. Though not of keen intelligence, he possessed considerable mental ability and this was enhanced by a sincere personal piety and a vigorous intensity that not infrequently involved him in contests both within his own communion and outside. Probably the best description of his theological position is that of Dr. Tiffany, in his *History of the Protestant Episcopal Church in the United States of America:* 'Men hesitated whether to call him a Methodist or a High-churchman. In a sense he was both. He believed in the reality of a subjective religion; he believed as firmly that a true inward experience could only be rightly regulated and fed by the divinely appointed order and sacraments of the church. "The gospel in the church," "evangelical truth and apostolic order," phrases identified with his name, are apt expressions of his regulative ideas. All his later works rung the changes upon them; all his ecclesiastical action was given to propagate and fortify them' (p. 411). That the description is a bit hazy is not the fault of the artist but must be set down to the subject. A clear-cut delineation of evangelical theology and of the evangelical mind would probably baffle the powers of the most penetrating psychologist. But, though a man like Dr. Hobart could not satisfy the demands of an acute and profound religious enquirer, he could easily serve to bridge the chasm between Protestantism and High-Church Anglicanism. And in fact this is the part he played. Unfortunately many Catholics, thinking of him only as the pastor of Mrs. Seton who sought to prevent her entering the Church, have the notion that he was anti-

Catholic. In reality he was only anti-Roman and would not have objected to Mrs. Seton's adopting any Catholic belief or practice as long as she remained in the Protestant Episcopal Church. On a broader view he is seen to have been in reality one of the means for developing Catholic tendencies among Episcopalians, both by his devotional writings and by taking part in the establishment of the General Theological Seminary in New York. The latter was his chief contribution, though he can hardly have intended it to go as far as it did. It will appear more prominently later in this narrative.

The High Church party centered in Connecticut. That colony had always possessed a number of Episcopal clergymen whose theology was that of the Caroline divines and who were far closer in thought and sympathy to the Anglican episcopate of Scotland than to that of England. Hence, at the close of the War of Independence, there was a definite line of cleavage between the Anglicans of Connecticut and those of the other states. From New York south the prevailing tone was Protestant, in Connecticut it was Catholic. And when separation from England left the Anglican body in the former colonies disorganized and stranded, the churchmen of Connecticut, convinced of the need of episcopal ordination and despairing of cooperation on the part of their fellow-Anglicans, took the matter into their own hands and sent Dr. Samuel Seabury to England to be made a bishop. The English bishops refused to consecrate him because they could not legally do so unless he took the Oath of Allegiance. He went to Scotland and there was consecrated by three of the non-juring bishops. Having agreed to introduce into Connecticut the liturgy and the doctrine of Scotch Episcopalianism he returned and to his death strove to spread Catholic belief and practice and to govern his diocese as a Catholic bishop.

His consecration almost led to a schism. In 1789 the Protestant Episcopal Church emerged as a distinct organization but Dr. Seabury and his diocese were left out. He was not acknowledged by the rest and, after the difficulty of securing consecration in England had been surmounted and the Protestant Episcopal Church

had a hierarchy, they refused to let him take part in consecrating bishops. Ultimately the breach was healed when Dr. Seabury was permitted to act as one of the consecrators of Bishop Claggett of Maryland, and with the admission into the newly-formed church of the diocese of Connecticut a High Church element of no inconsiderable strength was added, which continued to exert an influence long after Dr. Seabury's death in 1796.

## II.

But New York, rather than Connecticut, was the scene of development of what may be called American Tractarianism. The narrative centers in that interesting and in many respects attractive institution known as the General Theological Seminary, which during the century of its existence in Chelsea Square has retained something of a Catholic tone and has in consequence provided from time to time, 'now mixed, now one by one,' converts to the Fold of Christ.

Here in 1842 was gathered a little band of students preparing themselves for the ministry of the Protestant Episcopal Church. All were young, of scholarly tastes and attainments, and deeply in earnest. Of those who entered the Church the best known are Edgar Wadhams, first Bishop of Ogdensburg, Thomas Preston, Chancellor and Vicar-General of New York, William Everett, for many years pastor of one of the largest parishes in that city, James McMaster, the disturbed and disturbing editor in his Catholic days of *The New York Freeman's Journal,* and Clarence Walworth; of those who never attained the fulness of Truth the most prominent is undoubtedly Arthur Carey. To treat of them all would be confusing: we shall single out the two last named, since their history sufficiently suggests the path trodden by the others.

Carey was a singularly engaging youth, born in London in 1822, a scion of that Carey (or Cary) family which is associated with the history of Devon and Somerset. He came to America at the age of eight and after a brilliant career in Columbia College entered the General Theological Seminary at seventeen. Walworth was born in Plattsburg, N. Y., in 1820, the great-great-

grandson of William Walworth who came from England in 1689. At first a Presbyterian he drifted into Episcopalianism and sacrificed a law practice and the promise of a successful career to become a clergyman. The act was prompted by no emotional or aesthetic impulse but solely by a desire to serve God; even theology seems to have had little if anything to do with it, for he had no 'views' except those of a Protestant Episcopalian. The seminary in which they found themselves had then been in existence about twenty years and had developed something of a High Church atmosphere. Its president was Bishop Onderdonk of New York, brother of the (Protestant) Bishop of Pennsylvania and like his brother involved later in tragic events. He was not unfriendly to the Oxford Movement and in his lectures inculcated the doctrine of Apostolical Succession as he had learned it from the writings of William Law. The professor of Dogmatic Theology (they were not afraid to call it that) was Dr. Wilson who, though 'safe and sane' and contriving to keep out of trouble, was fairly Catholic in opinion. Church History was taught by Dr. Ogilby, a Via Media man, a profound admirer of the English Church and disposed to use history as a peg whereon to hang arguments against Protestantism on the one hand and Romanism on the other. Unfortunately his care to avoid what he considered extremes rendered him almost incapable of forming definite opinions of his own, so that his method of teaching consisted largely in raising questions and leaving to the students the task of answering them for themselves outside the lecture room. On one point, however, he did arrive at a conclusion, though a wrong one, viz., he held that baptism administered by a layman is invalid; and this caused Walworth, who had been baptized in infancy by a Presbyterian minister, to get himself re-baptized at the hands of an Episcopalian clergyman by trine immersion in the waters of New York Bay, thereby meeting the requirements of everybody, even Baptists—except perhaps the Harbour Police.

From this it will appear that students inclined to Catholic doctrine would find encouragement in high quarters, so that in their rather lively discussions Protestantism was often fearlessly

attacked. The questions broached were generally fundamental, e. g., Baptismal Regeneration and the nature of the Church, and Tractarian literature circulated freely and openly. They went even further and delved into Catholic theologians, especially the *Summa* of St. Thomas, such works being provided by the seminary library. Sometimes these discussions were casual and informal, sometimes they were carried on at meetings of a society established for that purpose and presided over by Carey, but the Catholic cause was uniformly triumphant. Not that it lacked determined opponents, however; and these saw their opportunity and seized it when Carey came up for ordination.

In the Spring of 1843 this young man applied to his rector, Dr. Smith of St. Peter's, for the required certificate recommending him to the bishop. He had every reason for expecting it since he had been a faithful worker in Dr. Smith's Sunday School, but it was refused on the ground that he had Roman propensities, and Dr. Smith, aided by Dr. Anthon (brother of Charles Anthon the well-known classical scholar), demanded that Carey be put on trial. The demand could not be refused and a committee of eight clergymen, including the two accusers, was appointed to act as judges. Everybody realized that it was not Carey personally who was aimed at but rather the set he belonged to and the faculty of the seminary, so the interest was intense. The trial occurred on June 30th; the questions and answers are given here in condensed form:

Q. Supposing entrance into the ministry of the Protestant Episcopal Church in this country were not open to you, would you have recourse to the ministry of the Church of Rome?

A. Possibly I might, after due deliberation, but I think I should more likely remain a layman in our own communion, as I have no special leaning towards theirs at present.

Q. Do you hold to and receive the decrees of the Council of Trent?

A. I do not deny them—I would not positively affirm them. (In explanation he denied that the Council of Trent is oecumenical

and drew a distinction, practically identical with that of Tract XC, between the official teaching of Rome and her 'practical corruptions'.)

Q. Do you, or do you not, deem the differences between the Protestant Episcopal Church and the Church of Rome to be such as embrace *points of faith*?

A. The differences involve grave doctrines, the truth of which I am not prepared either to deny or positively to affirm.

Q. Do you believe the doctrine of Transubstantiation to be as represented in Article XXVIII? If you do not, how can you subscribe that Article?

A. I do not hold *that* doctrine which I suppose the Article condemns, but I am ignorant on the mode of the Presence.

Q. What do you think of the denial to the laity of the Cup?

A. It is a severe act of discipline, but I decline to call it an unwarrantable change in a sacrament.

Q. On which church do you believe the sin of schism rests, on the Church of England (and by consequence on the Episcopal Church of this country) or on the Church of Rome?

A. In some respects on both; but both are in communion with the Church of Christ.

Q. Is the Romish doctrine of Purgatory in any respect maintained by our Standards?

A. I consider that the Standards condemn the doctrine popularly held to be the Roman doctrine.

Q. Are not prayers for the dead condemned by Article XXXI?

A. The language of the Article is popular and pointed against a popular opinion, not against the idea of prayers for the dead.

Q. Do you receive the Apocrypha as Scripture?

A. I do not attempt to prove a doctrine out of them, but the Holy Ghost may have spoken by them, as the Homily asserts.

Q. Is not the Protestant Episcopal Church more pure in doctrine than the Church of Rome?

A. There is a doubt on this, since the Church of England retained doctrinal errors, viz., the doctrines of Puritanism. (He added that he preferred the Roman Breviary and the Roman

Canon of the Mass but considered a vernacular liturgy better for congregational worship).

Then a volley of questions was fired at him, concerning his subscription to the Articles, the Invocation of Saints, the 'present errors' of Rome, etc. He then withdrew and the examiners gave their judgment: Drs. Smith and Anthon were against him, the six others were in favour of him, and the Bishop (who had been presiding) reserved his decision. But that situation could not last long, for it was Friday night and the ordination was set for Sunday. When the day arrived Carey appeared in the chancel and before a large congregation the ceremony proceeded to the point where the bishop asks if anyone present desires to object. In the body of the church the two accusers arose and in formal language protested. When the commotion had subsided Bishop Onderdonk replied that Mr. Carey's orthodoxy had been enquired into and proved to his satisfaction and then, having characterized the interruption as 'scandalous,' went on with the ordination, the objectors ostentatiously leaving the church.

The trial stirred Episcopalians throughout the country to a war of words in sermons, pamphlets and magazines, but the central figure was not to remain long on the stage. Never robust, he so over-worked himself in a city parish that soon after Christmas, 1843, he broke down and had to rest. And in the following Spring, while journeying with his father to the West Indies to recover his health, he died and was buried at sea. But his life, brief as it was (he passed away in his twenty-second year), has an importance in American church history; for while in no sense a leader he exerted a distinct influence and started numbers on the road to the Church. His courageous defense at the age of twenty-one of what he sincerely took for the Truth reminds one of his ancestor who sacrificed his lands through loyalty to the dethroned Richard II. He had the gentleness and tactfulness that always accompany strength: an argument as he presented it was never offensive, a discussion over which he presided was never suffered to develop bitterness. Even his most energetic opponents, including Dr. Smith, admired him.

Newman was interested in him, though when requested to write his life he declined since he thought only an American could do that. And after all these years we can still enter into the feelings of his bereaved father who, day after day, would take his stand at Battery Park and gaze wistfully over the waters that shrouded the body of his boy.

The struggle went on. Two attempts at official investigation of the seminary achieved nothing in particular, and the demand at the Diocesan Convention of New York in September, 1843, for stricter legislation to meet such problems as that presented by Mr. Carey was equally fruitless. But the anti-Romanists were determined to have their way, and when they perceived that success by ordinary and honourable means was unattainable they did not recoil from methods of another sort. Bishop Onderdonk, the rector at Chelsea Square, while not exactly a Tractarian, had always protected students of the Carey type on the principle that as Anglicans they had as much right to their views as Evangelicals had to theirs; if, then, he could be put out of the way and replaced by a man of different stamp Tractarianism would have short shrift. They saw their opportunity in the fact that for some time charges of personal misconduct had been whispered against the bishop. These charges were formally presented, a canonical trial was held, and the bishop was not only removed from the seminary but suspended from the episcopal office. The victory was rendered trebly sure by the amazing conduct of the judges in actually publishing the evidence, though they could hardly have expected such reading to make for edification. A little Reign of Terror followed. Students suspected of 'popery' were examined; some were dismissed, and some quietly departed. And the seminary soon acquired, and for a while retained, an atmosphere very unlike that which had been breathed there by Walworth.

He escaped much of this because while it was going on he was far off in the Adirondacks testing himself in the monastic life. To explain how he got there we shall have to retrace our steps and resume the narrative from a period shortly anterior to Carey's ordination. During his seminary days Walworth had perused

Catholic authors, especially Moehler's *Symbolism*. In addition he devoured with avidity the *Lives of the English Saints* then coming from Oxford (the Life of St. Stephen Harding seems to have been his favourite), and these publications led him to suspect that the radical difference between the ideals of sanctity upheld in mediaeval England and those proffered by Anglicanism indicated a radical difference between the Church of Rome and the Church of England, and thus rendered the Continuity theory untenable. And Ward's *Ideal of a Christian Church* disturbed while delighting him; for, strongly attracted as he was by the picture there presented of the practical working of Catholicism, especially seminary training and parochial missions, he gravely doubted that the Protestant Episcopal Church could meet Ward's test, viz., 'to load the *existing* framework with all possible good; if it bear it, well; if not, God himself has solved for us the question, and the system breaks down with no direct agency of ours' (2 ed., pp. 368-369). He felt that the Episcopalian ship could not carry much of that cargo. Moreover, he had been drawn to thoughts of a missionary career and was president of a missionary society among the seminarians. This led him to contrast Catholic missions with Protestant ones, and the contrast was painful. For he discerned little if any similarity between such Protestant missionary heroes as Heber and Martyn and the great missionary saints of the Church. His distrust was deepened by a few experiences that befell him about this time. He was once in the chair at a meeting of the society when a missioner from China addressed them and exhibited a real live Chinese (then a rarity in America) in evidence of the progress of Christianity in the Far East; but to his consternation he learned afterward that the Chinese was not a Christian at all and had evinced no desire to become one. The episode of Mar Johannan, a Nestorian bishop from Urumiah who visited America and stayed at the Walworth home in Saratoga, was amusing rather than consoling. This odd person was passed about among the Protestants as a sort of curiosity, especially since he was hailed by some as a scion of the Lost Tribes of Israel, and was received with especial friendliness by the Episcopalians who

sought to elicit from him a recognition of their orders. But he appeared to distinguish between a bishop of an Oriental communion and one of the Protestant Episcopal Church; and almost the only thing about him that made any impression on Walworth was his extraordinary devotion to tobacco.

The Protestant missions in India begot another puzzle: How is it, Walworth asked himself, that in a country where Anglicanism enjoys every possible advantage the majority of converts to Christianity become Catholics? In fine, the state of Oriental Protestantism seemed unsatisfactory, and the difficulty was by no means lightened by an event which occurred at that time and reminds one strongly of that Jerusalem Bishopric that so disturbed Newman. A certain Dr. Southgate, who had gone to Constantinople in 1840 as a Protestant missioner, returned to America in 1844, was consecrated, and went back to labour in the see of Photius and Caerularius for union between his own church and those of the Greeks and Syrians. These people paid little attention to him, but his fellow-Protestants would not let him alone since, while during his former stay he had fraternized with them and joined in their worship, now that he was 'a successor of the Apostles' with a sacred duty imposed upon him he held severely aloof. They resented this, especially since the Orientals made no distinction between one kind of Protestant and another. The upshot of the whole affair was that Dr. Southgate retired from the field and betook himself once more to America, where his position would be more readily understood. This *dénouement* did not occur until a few years after Walworth had entered the Church, but he was an Episcopalian during the earlier parts of the episode and, like the Jerusalem Bishopric, by deepening the fog about Anglicanism it aided in clearing the atmosphere around Catholicism.

Still, the ideal of the missionary life, which later as a Catholic he was to realize so splendidly, continued to draw him. He looked more closely into the conduct of Catholic missions and perceived that most of the men assigned to this labour, whether in parishes at home or among the heathen afar, are trained in religious communities and live in those communities when not actively engaged in

their apostolic work. To a community, then, would he betake himself; and he thought he saw the very place he wanted in the monastery recently set up at Nashotah, in the charming lake country of Wisconsin. This Anglican 'Citeaux of the West' (the phrase is his own) had been established about 1840 with the encouragement of the local bishop. But the bishop had his private reasons for approving. He hoped that in time Nashotah would develop into a seminary, and so he smiled and waited. And that is exactly what happened. The community was depopulated by matrimony and Nashotah became what it has ever since remained, a training school for the highest type of parson. But Walworth was not suffered to go there. Being financially dependent on his father he applied to him for permission. His father sought the advice of two clergymen, who both represented Nashotah as a nest of Puseyism, a term which one of them defined as 'the quintessence of the blackness of the darkness of the Dark Ages, squirted into the nineteenth century.' That settled the matter.

He did succeed, however, in making a trial of monasticism nearer home. Mr. Wadhams possessed a modest dwelling in the Adirondack region near Lake Champlain. Thither he and Walworth repaired and for a few months struggled to realize their dream. But almost the only person who can be said to have in any sense joined them was Wadhams' widowed mother who liked to listen to their reading from Butler's *Lives of the Saints*. And while their experiment availed to keep them out of the trouble then going on at the seminary they did not ultimately escape the storm, for the authorities turned an unfriendly eye on them. And this, coupled with a lack of applicants, sealed the community's fate.

Walworth was stranded. The seminary in its then condition was practically closed to him. He had no money and would not seek assistance from his family now that they had shown themselves out of sympathy with his religious leanings. The only solution he could think of was to get a job and while earning his living to make up his mind about the Catholic Church. He was on the point of going to work in a saw mill when McMaster paid

him a visit and on learning the state of his mind persuaded him to call on a certain Redemptorist father in New York. He did so, with the result that on May 16, 1845, he made his Profession of Faith, the baptism in New York Harbour being accepted as valid.

His career as a Catholic was noble. He was one of the founders of the Paulist Community and a noted preacher. These, however, are matters beyond our present scope. He concerns us here only as an instance of one of God's methods in dealing with souls. For when he entered the seminary he had no special leaning toward either the High Church or the Low, but was just an ordinary Episcopalian. His mind was directed to Catholic Truth by the mere fact of associating with the Tractarian group in Chelsea Square, who, humanly speaking, converted one another. Had he gone elsewhere—to Bishop McIlvaine's college at Oberlin, for example—he might never have thought of the Church. He entered on the path without the remotest suspicion of whither it led. Reason may see in his conversion an accident: to Faith it stands revealed as the working of Providence.

## III.

From the middle of the nineteenth century the movement in the United States advanced considerably. Its progress in the field of doctrine may be sufficiently indicated by the establishment of the seminary at Nashotah in Wisconsin which, begun as a monastic community, was in a few years transformed into a theological school and has continued ever since to be the chief nursery of High-Church clergymen. In time the General Seminary in New York, having recovered from the shock of the Walworth episode, resumed its High-Church flavour and this tendency was strengthened considerably by its able Professor of Dogmatic Theology, Dr. Hall, one of the few scholars of the Protestant Episcopal Church that would be considered by Catholics a skilled theologian. Dr. Hall, as his writings attest, was well acquainted with Catholic theologians, especially Aquinas, and taught practically the whole cycle of Catholic doctrine short of the divinely-instituted primacy of the Pope. It is not astonishing that these two establishments,

Nashotah and the General Seminary in New York, have been a source of conversions. Even of those who became Catholics after a period of ministration as Episcopalian clergymen many can discern in one or other of these seminaries the origin of the journey that led them ultimately to the fulness of Catholic truth, while from time to time, singly or in groups, students leave the seminary to become Catholics and as a rule enter the priesthood. But by no means have all the converts from Episcopalianism to Catholicism followed this route. Two notable exceptions are Bishop Ives and Bishop Curtis. A considerable theological literature, probably best represented by the writings of Dr. Hall of New York and Dr. Mortimer of Philadelphia, has appeared in defence of distinctively Catholic doctrines, much of it comparable in quality if not in quantity with similar work produced in England.

That outward expression of Catholic belief known as Ritualism was not slow in developing in this country. Already in 1850 the Rector of the Church of the Advent in Boston came into collision with his bishop because he had placed the Communion Table prominently and had adorned it as an altar. Some clergymen, desiring to avoid what was called 'aping Rome,' unearthed the Sarum Use which had been almost universal in pre-Reformation England; others were content to adopt more or less of the Roman Rite, though as a rule they were careful to conceal the fact by calling it 'the Western Use'; recently attempts have been made to develop a distinct liturgy for the 'American Church.' Along with ceremonial has proceeded a development of related practices, such as non-liturgical devotions (Benediction, Devotion to the Sacred Heart, the Way of the Cross etc.), Confession, Extreme Unction, and so on.

We may single out two features of Ritualism that are unfortunate. The first is a tendency to foster in the Ritualist an aestheticism which may easily play havoc with his moral and religious life; the second is a strange combination of 'advanced' ceremonial with laxity of belief, a situation that has been crystallized in the phrase 'Heresy under the Chasuble.' In fact, not a few Ritualists are Modernists. But in fairness one must record

that by no means are all Ritualists aesthetes or heretics. On the contrary, their ranks include many noble souls intensely concerned with the realities of Religion and the needs of the poor and the outcast. The number of High-Church clergymen is difficult to estimate. Of a total of approximately 7000 clergymen in the whole country probably 1500 belong to associations of which 'The Clerical Union for the Maintenance and Defense of Catholic Principles' is typical. If we estimate about 1000 more who though not members are in general sympathy with the aims of such associations we shall arrive at what is probably a fair estimate of the total of 'Anglo-Catholic' clergy in the Protestant Episcopal Church. The proportion among laymen is much lower; in fact, the laity are not so greatly attracted by Anglo-Catholicism as their attendance at Ritualistic churches would suggest, since many a member of such a congregation refrains from Confession and other Catholic practices and retains an attitude largely passive. Moreover, many lay persons attend such churches only for a time, while of those who continue to attend only a few succeed in transmitting the Ritualistic tradition to their children. It has been estimated that in consequence the personnel of at least some of the Ritualistic congregations is renewed every ten years. Still, the Anglo-Catholic minority has succeeded in wresting from the Protestant majority not only a considerable amount of toleration but even some concessions in the way of revision of the Book of Common Prayer.

Another interesting development is that of the Religious life. In 1845 Dr. Muhlenberg established at the Church of the Holy Communion in New York a sisterhood for charitable work, the last surviving member of which died in that city on December 15, 1932. About 1850 the 'Brotherhood of the Holy Cross,' a society for propagating Tractarian teaching, was established in North Carolina by Bishop Ives, but it was soon disbanded and Bishop Ives became a Catholic. In 1870 the Society of St. John the Evangelist, established in England by Dr. Richard Benson in 1865, was introduced into the United States. In 1881 the Order of the Holy Cross (not connected with Bishop Ives' community) was founded

in New York. Since then other Orders, male and female, have been established, ranging from strictly monastic communities to communities engaged in active religious or charitable work. They total at least 24.

In the above I have considered the Oxford Movement in the United States solely as it operated among Episcopalians; its influence on Catholics is too general to be easily discerned and is mainly indirect, by way of providing converts. Two points may, however, be noted:

(1) Some have seen in the Liturgical Revival in the United States, especially in its aesthetic phases, a reflection of Ritualism, which in turn owes much to the Oxford Movement. But this notion is exaggerated; for while the example of Episcopalians may have helped to stimulate us to revive our interest in the Liturgy and to restore some of the more artistic types of vestments etc., that stimulus is undoubtedly quite secondary. We seek liturgical inspiration in Catholic sources, we place ourselves under Catholic masters (especially the Benedictines), we do not need to learn our own liturgy from Anglicans. In fact, the advice generally given to Catholics in this connection is to keep clear of Anglican influence as much as possible, since among them liturgy lacks a solid dogmatic basis and is apt to degenerate into aestheticism. Between Ritualism and the Liturgical Revival there is all the difference between Dr. Pusey and Pope Pius X.

(2) In its theological aspect the Oxford Movement made in the beginning a rather unfavourable impression among some American Catholics, as it did among some English Catholics. Its profession of 'Catholicism' was looked at askance as possibly only another evidence of the old mediaeval axiom *Diabolus est simius Dei*; and this attitude was intensified by Brownson's strictures on Newman's *Development*.[2] It was felt that Newman had entered the right Church for wrong reasons and that in consequence there was a danger that he and his companions might sow tares among the wheat. That fear was of course dispelled in time

[2] See *Ecclesiastical Review*, 1915, April.

and ultimately those Catholics who at first distrusted Newman (e. g., Brownson himself) acknowledged their error. But for a while it operated to alienate sympathy in some quarters in the United States.

To sum up: The Oxford Movement has certainly affected, and powerfully, the 'Catholic' movement in the Protestant Episcopal Church, but cannot be said to have caused that movement. And as time goes on the development of the Anglican Church and that of her daughter Church tend to become increasingly independent and divergent. At present, despite the Pan-Anglican Congresses, the bond between the High Church Party in England and that in the United States is hardly more than one of sentiment growing out of an historical association which tends to exert a weaker influence as it recedes more and more into the past.

EDWIN RYAN.

# MISCELLANY

## THE THIRTEENTH ANNUAL MEETING OF THE AMERICAN CATHOLIC HISTORICAL ASSOCIATION

TORONTO, CANADA, DECEMBER 26-29, 1932

For the first time since it assumed leadership in the historical scholarship of the United States over forty-eight years ago, the American Historical Association held its annual meeting outside the borders of our country. Together with the national association, seven other societies met concurrently in the charming city of Toronto, amid the pleasant academic surroundings of its renowned University, the host to all their members and friends. Among these seven groups, the youngest in the field, the AMERICAN CATHOLIC HISTORICAL ASSOCIATION, held its thirteenth annual assembly under the auspices of His Excellency, the Most Rev. Neil McNeil, D. D., Archbishop of Toronto.

When our Executive Council was informed last year that the concurrent sessions of these historical societies would be held in Toronto, the permanent Committee on Programme, of which the late Bishop Thomas J. Shahan, D. D., then Rector Emeritus of the Catholic University of America, Washington, D. C., was chairman, decided, if possible, to center our programme of nine papers upon Canadian Catholic subjects. After Dr. Shahan's death (March 9, 1932), the Right Rev. James Hugh Ryan, D. D., his successor in the Rectorship of the University, graciously accepted the chairmanship of the same Committee and gave his approval to our plans; with the result that for what was probably the first time in the history of the Church in Canada, a symposium of papers on the Catholic past of the Dominion was presented in the morning sessions of the meeting.

As in previous years, the following brief notices of the scholars who read papers during the sessions, are given for the benefit of those who were unable to go to Toronto:

JAMES FRANCIS KENNEY, PH. D., F. R. H. S., President of the Association during the year 1932, is Director of Historical Research and Publicity in the Public Archives of Canada, Ottawa, Canada. Dr. Kenney graduated from the University of Toronto with B. A. in 1907; was part-time Assistant in History at the University of Wisconsin, 1907-1908, receiving M. A. from same institution in 1908; was Alexander Mackensie Fellow in History at University of Toronto, 1908-1909; Fellow in History at Columbia University, 1909-1910; taught history at St. Michael's College, Toronto, 1910-1911; appointed to the staff of the Public Archives of Canada as specialist in historical research in 1912, which post he held until 1926, when he was made Director of Historical Research and Publicity in the same Archives; received the doctorate in phi-

losophy at Columbia University in 1927. Author of *The Sources for the Early History of Ireland: Vol. I: Ecclesiastical*, published in the *Records of Civilization* by the Columbia University Press in 1928; and *The Founding of Churchill* (Toronto, 1932). At Aonach Tailteann, held in Dublin in 1932, Dr. Kenney was awarded the trophy in literature—subdivision: history and criticism—for published work on Irish history.

Rev. EDWARD J. BYRNE, C. S. P., M. A., now assistant in St. Peter's Church, Toronto, received his master's degree at the Catholic University of America in 1928. His dissertation on *Anti-Catholicism in National Politics*, which was printed in the REVIEW (Vol. XIV, 1928, 329-369), formed the basis of the paper read at the Toronto meeting: *The Catholic Question in Presidential Elections in the United States.*

ARTHUR GEORGE DOUGHTY, M. A., C. M. G., LITT. D., LL. D., F. R. S. C., F. R. C. I., Dominion Archivist and Deputy Minister; Head of Canadian Special Mission to France, 1917; Director of War Trophies in C. E. F., with rank of Lieutenant-Colonel, 1918; attached to Staff of H. R. H. the Prince of Wales' Canadian Tour, 1919, as archivist; representative of Canada at International Congress, Brazil, 1922, and at International Congress, Brussels, 1922. Educated: Public Schools, Maidenhead, England; Lord Elden School, London; New Inn Hall, Oxford University; Dickenson College, Carlisle (M. A., 1890); Laval University (Docteur ès Lettres, 1901); Queen's University (Honorary LL. D., 1912). Came to Canada and engaged in commercial occupations, Montreal, several years; Private Secretary to Minister of Public Works, Quebec, 1899-1901; Joint Librarian, Legislative Library, Quebec, 1901-04; received present appointment, May 16, 1904. Author of *The Life and Works of Tennyson* (1893); *Rose Leaves* (1894); *Nugae Canorae* (1897); *The Siege of Quebec* (1901); *Cradle of New France* (1908); *Fortress of Quebec*; joint editor of *Canada and Its Provinces* (twenty-two volumes); *Documents relating to Constitutional History of Canada* (Shortt & Doughty, 1907); *Documents relating to Constitutional History, 1791-1818* (Doughty & McArthur, 1914); Editor of *Journals of the Campaigns in North America, Knox* (three volumes, Champlain Society, 1914); *The Acadian Exiles* (1915); *A Daughter of New France* (1915); *Under the Lily and the Rose* (two volumes, 1929); *The Wee Story of Canada and A. B. C. Book* (1930); and other volumes. Dr. Doughty's paper at the Toronto meeting was on *Sources for the History of the Catholic Church in the Public Archives of Canada.*

Rev. GILBERT J. GARRAGHAN, S. J., PH. D., whose paper on *The Ecclesiastical Rule of Old Quebec in Mid-America* is the first synthesis of this problem to be printed in English, studied at St. Ignatius College, Chicago, and at St. Louis University, where he gained the doctorate in philosophy. Dr. Garraghan was one of the founders of the St. Louis Catholic Historical Society and of the Illinois Catholic Historical Society and is now editor of its quarterly, *Mid-America*. His present post is that of Research Professor of History in Loyola University, Chicago. He is now engaged on the official history of the Society of Jesus in the United States, continuing the work of Father Thomas Hughes, S. J. Among his best known works are: *The Catholic Church in Chicago: 1673-1871*, and *St. Ferdinand de Florissant.*

PAUL KINIERY, PH. D. (Wisconsin, 1930), of the department of history, Loyola University, Chicago, is also assistant dean of the graduate school in the same institution. Dr. Kiniery's paper was on the subject of the *Efforts made by Religious Bodies to maintain Peace in Colonial New York.*

Major the Rev. EWEN J. MACDONALD, M. C., was born at Glengarry, Ontario, the remarkable history of whose church he described in his paper: *Father Roderick Macdonell, Missionary at St. Regis and the Glengarry Catholics,* and was educated at Montreal College and Montreal Seminary where he was ordained in 1910. He served as chaplain of the nineteenth Battalion of the Canadian army during the World War and received that much-prized decoration, the Military Cross, for his valor under fire. After the war, he pursued graduate studies in Church history at the Catholic University of America. At present he is Rector of St. Finnan's Cathedral, Alexandria, Ontario, and Chancellor of the Diocese of Alexandria.

JOHN J. MENG, PH. D., received his elementary education at the Cathedral Latin High School, Cleveland, Ohio, and his B. A. from the Catholic University of America in 1928. He won a Knights of Columbus scholarship in that institution and spent the second year towards the doctorate at the Ecole Libre des Sciences Politiques in Paris. His doctoral dissertation (1932) was *The Comte de Vergennes: European Phases of His American Diplomacy (1774-1780).* Dr. Meng's paper was on *The Place of Canada in French Diplomacy of the American Revolution.*

PIERRE-GEORGES ROY, whose historical work has been described by his son, M. Antoine Roy, in *L'Oeuvre historique de Pierre-Georges Roy: Bibliographie analytique* (Paris, 1928, pp. 268), is Archivist of the Province of Quebec. A native of Levis, Dr. Roy studied at the College of Levis and the Quebec Seminary. After some years in journalism, he became interested in archival work, and in 1920 was made Archivist of the Province of Quebec. A Doctor of Literature of Laval and Ottawa Universities, Doctor of Laws of Notre Dame, Knight Commander of the Order of St. Gregory, and the recipient of many other honors and decorations, Dr. Roy has published thirty-two volumes of *Inventaries,* thirty-nine volumes of *Historical Researches,* forty-two *Histories of Families,* twelve *Reports of the Archives of Quebec,* and a host of other scholarly brochures, pamphlets, and articles. Dr. Roy's paper, read in French, was on the subject of *The Parish and the Canadian Habitant under the French Régime.*

Rev. EDWIN RYAN, D. D., Professor of Church History in St. Mary's Seminary, Roland Park, Baltimore, Maryland, is a graduate of the University of Propaganda, Rome, and has taught at Dunwoodie Seminary and at the Catholic University of America. His residence in England has made him familiar with the Catholic history of that country, though his chief interest lies in the field of South American Church history. He has recently published *The Catholic Church in the South American Republics.* The purpose of his paper on *The Oxford Movement in the United States* was not only to call attention to the centennial (1933) of the movement but also to prepare the way for an analysis of the historical works on the subject since its inception.

Rev. Samuel Knox Wilson, S. J., Ph. D., Dean of the Graduate School of Loyola University, Chicago, studied at St. Mary's College, Kansas (1897-1900), and at St. Ignatius College, Chicago (1900-1901); he entered the Society of Jesus in 1902, making his theological course at St. Louis University. Ordained, 1917. Studied at Christ's College, Cambridge, England, 1921-1924, earning the Ph. D. with a dissertation on the *Rise of Collegiate Training in the American Colonies*. Dr. Wilson's subject was: *Bishop Briand of Quebec and the American Revolution.*

General satisfaction was given by the scholarly essays read at the meeting and by the lively cooperation of the Catholics of Toronto. The success of this thirteenth annual meeting is due in the first place to the cordial welcome given to our Association by His Excellency the Archbishop of Toronto, by the Committee on Local Arrangements of which the Rev. Michael Cline was chairman, and Rev. John Boyle O'Reilly. M. A., secretary. Among the members of this committee were: Monsignor Whelan, Vicar-General of the Archdiocese of Toronto, Hon. Chief Justice Latchford, the Hon. Justices Kelly, Lee, and O'Connell, Very Rev. W. H. Hingston, S. J., Senator McGuire, Professor McDougall, Dr. Thomas O'Hagan, Hon. Charles Murphy, Hon. Manning Doherty, Sigmund Samuel, Esq., Mr. Frank P. O'Connor, and many others in high posts in the Ontario provincial government. The Committee on Reception of which Mrs. James Keenan and Miss Florence Boland were chairman and secretary respectively, and the Committee on Registration and Information of which Miss Helen McDonnell and Miss Ida Wickett were chairman and secretary respectively, were unsparing in their efforts to make our members welcome to Toronto and to conduct an efficient headquarters for the meeting. Through the courtesy of the University authorities as well as the cooperation of Professors Martin, Cochrane and Browne of the Toronto Committee on Local Arrangements of the American Historical Association, we were enabled to hold all our sessions in the spacious East Hall of University College. Father John E. McGarity, C. S. P., M. A., head of Newman Hall, placed that handsome residence at our disposal and here were held the opening Reception to the members of the Association and to the committees on Monday evening, December 26, 1932, which was presided over by Archbishop McNeil. His Excellency voiced the welcome of the Toronto Catholics to the Association and Father Cline explained to those present all that had been done by his Committee to ensure a successful meeting: "We wish the speakers on the programme of the Association," Father Cline said, "to be met and heard by intelligent and appreciative audiences. We feel that Canada greatly needs the awakening breath of these historians to bring to light the silent and neglected records of her adventurous and spacious past. It will be the duty of all of us here in Toronto to stimulate and if possible to add to the prestige of this great occasion." Father Cline

also broached tentatively the idea of a Canadian Catholic Historical Association with aims similar to our own. Dr. Guilday spoke on the purpose of the Association and described its progress since its founding in 1919.

The final meeting of the Executive Council was held at Newman Hall, Tuesday morning, December 27, at 8.30, with Dr. Kenney, the president, in the chair. Digests of the formal reports of the committees were read and approved. Rev. Peter Leo Johnson, D. D., of St. Francis Seminary, St. Francis, Wisconsin, was nominated as associate-editor of the REVIEW in the place of Dr. Souvay, who was called to Paris last September as assistant to the Superior-General of the Vincentians.

At the first Public Session on Tuesday morning, Monsignor Whelan, Vicar-General of the Archdiocese of Toronto, presided. The opening paper, read by M. Pierre-Georges Roy, Archiviste de la Province de Quebec: *La Paroisse et l'Habitant canadien sous le Régime français,* appeared in the January, 1933 issue of the REVIEW. *Bishop Briand and the American Revolution* was read by Rev. Samuel Knox Wilson, S. J., Dean of the Graduate School, Loyola University, Chicago. In place of Rev. Dr. Hugh Somers of St. Francis Xavier University, Antigonish, N. S., who was to read a paper on *The Legal Status of the Catholic Bishop of Quebec (1759-1820)*, but was prevented by illness, John J. Meng, Ph. D., of the Department of Politics, Catholic University of America, gave a paper on *The Place of Canada in French Diplomacy of the American Revolution* based upon researches made in the national archives of Paris while preparing his work on *Comte de Vergennes: European Phases of his American Diplomacy (1774-1780)*.

With Father Cline as toastmaster, Dr. Guilday's former students, resident in Toronto, gave him a luncheon on Tuesday to which they invited many of the clergy and laity of the city, at the King Edward Hotel. These students were: Rev. J. E. McGarity, C. S. P., M. A., Rev. George C. O'Connor, C. S. P., M. A., Rev. Edward J. Byrne, C. S. P., M. A., Rev. Michael Oliver, C. S. B., M. A., Rev. John B. O'Reilly, M. A., Rev. Stephen Latchford, C. S. P., M. A., Mr. James McDonald and Mr. William J. Kirk.

The Annual Business Meeting, held in Newman Hall Tuesday afternoon, was well attended. Among those present was Dr. William Atherton, K. S. G., professor of Canadian history at the University of Montreal, who represented that University in the name of the Rector, the Right Rev. A. V. Piette, D. D. Dr. Kenney presided. Reports of the officers and chairmen of the various committees were read and approved. These reports now follow:

1. REPORT OF THE TREASURER (REV. DR. JOHN K. CARTWRIGHT):

ACCOUNT I—GENERAL FUND.

BALANCE—December 1, 1931..... $8,819.00

| | | | |
|---|---|---|---|
| INVESTMENTS: | | | |
| Liberty Bond | | $ 500.00 | |
| Federal Land Bank Notes | | 4,500.00 | |
| | | | 5,000.00 |
| CASH ON HAND | | | $3,819.00 |
| RECEIPTS: | | | |
| Annual Dues | | $2,595.41 | |
| Life Memberships | | 130.00 | |
| Interest: | | | |
| On Investments | $313.75 | | |
| On Bank Deposits | 35.00 | | |
| | | 348.75 | |
| Contributions to defray Expenses of Annual Meeting, | | 440.00 | |
| Cash sale of *Catholic Historical Review* | | 5.00 | |
| Refund from Dr. Guilday (check advanced for trip to Toronto in re Annual Meeting) | | 26.40 | |
| TOTAL RECEIPTS | | | $3,545.56 |
| DISBURSEMENTS: | | | |
| Office Expense: | | | |
| Rent of Office and Telephone Service | $ 74.00 | | |
| Supplies and Service | 597.92 | | |
| Office Secretary's Salary | 650.00 | | |
| Bookkeeper | 110.00 | | |
| | | $1,431.92 | |
| Expenses of Annual Meeting (1931) | | 686.80 | |
| Expense of Annual Meeting (1932): | | | |
| Advance to Dr. Guilday for trip to Toronto in re Meeting | | 100.00 | |
| *Catholic Historical Review* | | 3,173.75 | |
| Donation (*Writings on American History*) | | 50.00 | |
| Miscellaneous: | | | |
| Rent of Safe Deposit | 5.50 | | |
| Reprints of Bicentennial Radio Speech (Guilday) | 37.75 | | |
| Charge against Bank Account to cover returned Checks | 15.00 | | |
| Sundries | 2.50 | | |
| | | 60.75 | |
| U. S. Government Tax on Checks | | .42 | |
| TOTAL DISBURSEMENTS | | | $5,503.64 |
| CASH ON HAND, November 30, 1932 | | | 1,860.92 |
| INVESTMENTS, November 30, 1932 | | | 5,000.00 |
| FINAL BALANCE OF ACCOUNT I, November 30, 1932 | | | $6,860.92 |

ACCOUNT II—REVOLVING FUND FOR THE PUBLICATION OF DOCUMENTS.

| | | |
|---|---|---|
| BALANCE—December 1, 1930 | | $2,205.36 |
| INVESTMENTS: | | |
| Federal Land Bank Notes | | 2,000.00 |
| CASH ON HAND | | $ 205.36 |
| RECEIPTS: | | |
| None. | | |
| | | $ 205.36 |
| DISBURSEMENTS: | | |
| Rent of Typewriter | $ 11.50 | |
| Compensation to Typist | 32.00 | |
| U. S. Government Tax on Checks | .04 | |
| | | 43.54 |
| CASH ON HAND, November 30, 1932 | | $ 161.82 |
| INVESTMENTS, November 30, 1932 | | 2,000.00 |
| FINAL BALANCE OF ACCOUNT II, November 30, 1932 | | $2,161.82 |

SUMMARY.

| | | |
|---|---|---|
| INVESTMENTS: | | |
| ACCOUNT I | $5,000.00 | |
| ACCOUNT II | 2,000.00 | |
| TOTAL INVESTMENTS | | $7,000.00 |
| CASH ON HAND: | | |
| ACCOUNT I | $1,860.92 | |
| ACCOUNT II | 161.82 | |
| TOTAL CASH BALANCE | | 2,022.74 |
| FINAL BALANCE—November 30, 1932 | | $9,022.74 |

2. REPORT OF THE COMMITTEE ON MEMBERSHIP (DR. EDWARD HICKEY, *chairman*):

The Committee on membership has the honor of presenting the following report as of December 15, 1932:

| | | |
|---|---|---|
| Total membership (December 15, 1931) | | 738 |
| Delinquent members | 17 | |
| Resignations during the year 1932 | 30 | |
| Loss by death during the year 1932 | 12 | |
| | — | 59 |
| TOTAL | | 679 |

New Members, 1932:

| | | |
|---|---|---|
| LIFE | 1 | |
| ANNUAL | 42 | |
| | — | 43 |
| TOTAL MEMBERSHIP (December 15, 1932) | | 726 |

Our new LIFE MEMBER is St. Teresa's College Library, Kansas City, Missouri.

The new ANNUAL MEMBERS are: Most Rev. J. A. O'Sullivan, D. D., Charlottetown, P. E. I.; Very Rev. Msgr. George L. Leech, V. F., Pottsville, Pa.; Rev. Adelard Dugré, Montreal, Canada; Rev. Francis P. Carroll, Toronto; M. Pierre-Georges Roy, Quebec; Rev. Joseph W. Berg, Milwaukee, Wis.; Rt. Rev. Msgr. James C. Byrne, D. D., St. Paul, Minn.; Rev. Paul E. Campbell, M. A., Litt. D., Pittsburgh, Pa.; Rev. D. F. Cunningham, M. A., Chicago, Illinois; Rev. Charles M. Daley, O. P., M. A., Oak Park, Illinois; Rev. Matthew A. Delaney, New York City; Very Rev. Aloysius Fish, O. M. C., Louisville, Ky.; Rev. John D. Fitzgerald, Mundelein, Illinois; Rev. Robert J. Fitzgerald, Minneapolis, Minn.; Rev. William John Fitzgerald, Cleveland, Ohio; Rev. E. Geraghty, Jamestown, N. D.; Rev. Joseph A. Griffin, Dickson City, Penna.; Rev. Alcuin Heibel, O. S. B., St. Benedict, Oregon; Rev. Joseph A. Hiller, C. PP. S., M. A., Canton, Ohio; Rev. T. Leo Keaveny, Ph. D., St. Cloud, Minn.; Rev. Michael Kenny, S. J., Mobile, Ala.; Rev. Charles H. Metzger, S. J., Cleveland, Ohio; Rev. Michael J. Ready, Washington, D. C.; Rev. Francis A. Shea, Kenosha, Wis.; Rev. Fintan G. Walker, M. A., Washington, D. C.; Teachers College Library, Toledo, Ohio; St. Margaret's Academy, Minneapolis, Minn.; Loretto Abbey, Armour Heights, Toronto; Faculty of Letters, Montreal University; St. Alphonsus Seminary, Woodstock, Ontario; Sister Mary Carmelita, Covington, Ky.; Mother Agnes Marie, Villa de Chantal, Springfield, Mo.; Sister M. Zoe, Mt. St. Joseph's College, Mt. St. Joseph, Ohio; Mr. Marshall W. Baldwin, New York City; Miss Marie Burns, St. Paul, Minnesota; Tibor Kerekes, Ph. D., Georgetown University, Washington, D. C.; Mr. Arthur J. Leahy, Minneapolis, Minnesota; Mr. Paul E. Lutz, Washington, D. C.; Louis J. A. Mercier, M. A., Harvard University; Mr. Joseph M. Murphy, Catholic University of America, Washington, D. C.; Thomas F. O'Connor, M. A., St. Louis University, St. Louis, Missouri; Dr. M. L. Younce, Marquette University, Milwaukee, Wis.

The folowing members died during the past year: the Most Rev. Thomas J. Shahan, D. D., Washington, D. C.; the Most Rev. George J. Finnegan, C. S. C., Helena; the Most Rev. Daniel J. Curley, D. D., Syracuse, N. Y.; the Most Rev. C. Van de Ven, D. D., Alexandria, La.; Rt. Rev. Msgr. Francis H. Gavisk, D. D., Indianapolis; Rt. Rev. Msgr. A. Meuwese, D. D., Mt. Carmel, Penna.; Rt. Rev. Msgr. Patrick J. Supple, D. D., Roxbury, Mass.; Rev. Dr. William Degnan, New York City; Rev. Stephen L. Theobald, St. Paul, Minn.; Rev. Robert Kelly, Huntington, Ind.; Rev. Dr. John Seliskar, St. Paul, Minn.; and Miss Alice O'Donnell, Memphis, Tenn.

3. Report of the Committee on Nominations (Rev. Francis S. Betten, S. J., *chairman*):

The Committee on Nominations has the honor to present the following officers and members of the Executive Council for the year 1933:

*President*—Constantine E. McGuire, Ph. D.
*First Vice-President*—Michael Williams, Litt. D.
*Second Vice-President*—Rev. Gilbert J. Garraghan, S. J., Ph. D.
*Treasurer*—Rev. John Keating Cartwright, D. D.
*Secretary*—Rev. Peter Guilday, Ph. D., J. U. D.
*Assistant-Secretary*—Rev. George B. Stratemeier, O. P., Ph. D.
*Archivist*—Miss Josephine Lyon.

Executive Council:

Sister M. Celeste Leger, Ph. D., Chicago, Illinois.
Clarence E. Martin, President, American Bar Association.
Leo Francis Stock, Ph. D., Catholic University of America, Washington, D. C.
Very Rev. Victor O'Daniel, O. P., S. T. M., Litt. D., Washington, D. C.
Rev. Francis Borgia Steck, O. F. M., Ph. D., San Antonio, Texas.

By a unanimous vote, the secretary was empowered to cast one ballot for the election of these officers and councillors.

4. Report of the Committee on Publications (Leo F. Stock, Ph. D., *chairman*):

Your Committee respectfully submit the following report for the year 1932:

Three projects have been successfully sponsored by the Association:

1. The Catholic Historical Review, official organ of the Association, will with the January issue, have completed its eighteenth year. We take pride in asserting that never has it reached a higher level of scholarship than at present. Printed and written commendations concerning its contents are frequently received by its editors. However, the editors are at times concerned over the number and quality of articles submitted: they have been dependent almost entirely upon the papers read at the annual meetings. Few contributions *of acceptable scholarship* are independently presented. This seems the more surprising in view of the increasing number of students and scholars now engaged in serious historical work. Nor can this condition be explained by our inability to offer any honorarium to contributors: we are no exception to the practice now followed by nearly all the historical journals. We should like to enlist the interest of our scholars in this phase of our Review, bearing in mind always that any article submitted should be a contribution to the knowledge of the subject, not a rehash of a hackneyed theme nor a popular treatment of a topic of questionable or local interest.

2. During the year Volume II of the Association's *Papers* has been published under the title, *The Catholic Church in Contemporary Europe*, being the contributions made to the subject at the Minneapolis meeting. For this

volume Professor Carlton J. H. Hayes, past President of the Association, has written an interpretative introduction. Your Committee desire to record their deep gratitude to the firm of P. J. Kenedy and Sons, New York, for its generosity in making the publication of this volume possible.

3. The long-delayed volume of correspondence between the United States and its ministers to the Papal States has finally reached galley proof. This publication will appear (likely in April) as Volume I of the Association's *Documents*, under the title, *United States Ministers to the Papal States: Instructions and Despatches.*

With such a program of publication the Association is proving itself to be no mere "paper organization." It is admirably fulfilling the objects of its incorporation. With good reason it invites the cooperation of all who are interested in "the promotion of study and research in the general history of the Catholic Church throughout the world."

5. Report of the Secretary (Dr. Guilday):

As in former years, Dr. Guilday selected one special topic as the basis of his annual report to the Association. After offering to all who were instrumental in making the meeting a success, the thanks of the Association, he centered his remarks on the work done in the Catholic University of America from its opening in 1889 to the present, in the field of American Church history. This part of his report has since been privately printed as *American Church History Seminar Bulletins*, No. I (pp. 28), and is now available for teachers and graduate students. This first *Bulletin* contains a list of all dissertations, printed and in manuscript, written by the graduate students of the University on Catholic American subjects, and has been compiled for the use of the new Division of American Church History created by the Board of Trustees of the University at its spring meeting in 1932.

Dr. Guilday said:

In deciding to come to Toronto and in arranging our programme for the meeting, the Executive Council hoped that the chief value of this meeting would be a reawakening of study and research on the part of our members in the field of Canadian Catholic history. Need we stress the fact that knowledge of the great historical past of the Church in the Dominion too often lingers with the American Revolution from 1776 to 1783. If, however, we Catholics have failed to keep abreast of the tremendous advance of Catholicism in Canada, the same may be said of our historical students in general regarding the political, social and economic development of Canada during the past century and a half of its national life. In his recent provocative work (1929)—*Canada and the United States*—Professor Hugh L. Keenleyside has described the relationship of literature, educational methods, scientific pursuits, art, social standards, politico-religious concepts, legislation and economic problems between the United States and Canada. "In studying the history of American-Canadian relations," he writes, "it is not surprising to find that the Canadian people have generally known a great deal more about American conditions and have been far more interested in American actions, than Americans have known or dared to know about the situation in the Dominion." He emphasizes the problem in these words: "The United States is the only foreign country in which Canadians are vitally interested, as it is the only

country in a position seriously to influence the cause of Canadian history. To Americans, on the other hand, Canada is only one of many foreign states in which they are equally interested, or perhaps it would be more accurate to say, concerning which they have an equal lack of interest. The Republic is so large and so varied that it has little opportunity or incentive to be concerned about foreign affairs. In Canada, however, the public opinion is extremely sensitive to American conditions. This situation is not a recent development; it was even more true in the early history of the Republic and of British North America" (p. xii).

Line for line the same may be said in all justness of the two great Churches of Canada and the United States. With a growth parallel in extent and in vigor to the Catholic Church in the United States, the Church of Canada has spread from ocean to ocean in a way that challenges the attention of the American Catholic. Few realize how much our own progress has depended upon the apostolic zeal of the Canadian hierarchy, Canadian priests, missionaries, nuns and educators, especially during the one hundred and fifty years preceding our own hierarchical organization under Father John Carroll as Prefect-Apostolic of the Catholic Church in the United States in 1784. Up to that date, if we take the year 1634 — the foundation of Maryland — as the beginning of our American Catholic history, the Bishop of Quebec was the only juridic link with the Holy See north of our Spanish southwest. From the reign of Francis I (1515-1547) to that of Louis XV (1715-1774), the Most Christian Kings of France gave the impetus to the evangelization of Canada and of the vast territory of Mississippi Valley. This story is the burden of the paper to be read tomorrow by Father Garraghan—*The Ecclesiastical Rule of Old Quebec in Mid-America*. Under their direction and under the protection of Canada's governors, Capuchins, Recollects, Jesuits, Seminary Priests, priests of the Foreign Missions, Sulpicians and others, spread the Word of God from Quebec to the region of the Great Lakes, along the Mississippi basin to the Gulf of Mexico, all through the seventeenth and eighteenth centuries. From 1659 to the outbreak of the American Revolution in 1775, or, to be more precise, to Carroll's appointment as Prefect-Apostolic in 1784—a century and a quarter later—the Catholic Bishop of Quebec was the sole prelate in the Western World having jurisdiction between the Spanish settlements in southwestern United States to the North Pole. After the cession of Canada to the English in 1763, the progress of the Church both in the Dominion and in what was to become in the next decade the Republic of the United States, was a gradual one until the middle of the nineteenth century, when, like its sister-Church in our land, Canada witnessed great strides in its Catholic population, in the multiplication of its Catholic institutions of education and social welfare, until today, it possesses ten ecclesiastical provinces with almost forty suffragan Sees and Vicariates, caring for nearly five million Catholics.

The colonial period (1634-1776) of our Catholic history, therefore, can never be separated from that of the Canadian Church. During that colonial epoch we share with the Church of Canada the greatest gift Almighty God can give to the Church militant on earth—the heroic deeds of the North American Saints now in the Church's calendar forever. We may not have inherited from Canada all those fascinating social and religious customs of Old Quebec, as Dr. Pierre-Georges Roy so brilliantly described them in his paper this morning—*La Paroisse et l'Habitant canadien sous le régime français*; but we did receive from British rule the same problems of readjustment in politico-religious affairs, as will be described tomorrow at the General Session in Dr. Kenney's Presidential Address — *Relations of Church and State in Canada since the Session of 1763*. Our Revolutionary War would be unintelligible

unless Bishop Briand of Quebec were brought into the narrative of its successful advance from Lexington and Concord to Saratoga and Yorktown, as Father Wilson showed in his paper this morning on *Bishop Briand and the American Revolution*. America can never fully understand its victory for an independent form of government unless the noble figure of Briand be placed at the crossroads of its liberty. Nor can Canada fully recognize its loyal place in the British empire unless Briand of Quebec is placed as the foremost barrier to any lessening of the allegiance he and his co-religionists had sworn to the English King. These relations became more intimate during the first quarter of the nineteenth century when Plessis of Quebec was appointed by the Holy See as the first Apostolic Delegate to the American Church. We might mention the relationship created by the Blanchets of Oregon, by Brondel of Montana, Seghers of Alaska, Orth and Christie of Vancouver, and other prelates. We might attempt a more difficult analysis of all our Church owes to Canada in the Religious Orders of men and women who came to us from cities within the Dominion to labor among our people in schools, hospitals, orphanages and other eleemosynary institutions. We might go further and attempt what is probably impossible—a summary of all our American priesthood owes to the Seminaries of Quebec and of Montreal in the higher education of our clergy. Toronto itself is linked with our American Catholic history in the persons of two of the predecessors of Archbishop McNeil—the Count de Charbonnel and John Joseph Lynch—whose early priestly careers were spent with us. May we not, then, hope that from this first meeting on Canadian soil, the members of the American Catholic Historical Association will be awakened to a more profound interest in Canadian Catholic life and action, and realize that in the age-old problems we are battling with, solutions are being offered by the older sister of Canada.

At the close of the Secretary's Report, Dr. Gilbert J. Garraghan, S. J., offered the following eloquent tribute to the memory of Bishop Shahan, under whose direction the Association was founded in 1919, and who guided its policies until his death (March 9, 1932):

In the history of the Catholic Church in the United States the name of Most Reverend Thomas J. Shahan will be in lasting benediction. As prelate, educator, scholar, he lent distinguished service to the Catholic cause and was an outstanding figure in the Catholic life of the country. As Rector for many years of the Catholic University of America, he labored much and with obvious success to advance that great institution to the position it holds today among the educational forces of the land. But his interest was by no means restricted to education in its higher levels. For every stage in the Catholic school-system of the United States, from the primary school upward, he had sympathy and understanding. As President for many years of the Catholic Educational Association, he was one of the main inspirational and directive forces that have operated to bring that system to its present-day splendid development. As a scholar Bishop Shahan won for himself a place of distinction in academic circles. He was early drawn into the fascinating research-fields of Christian origins and medieval history, and in both fields produced noteworthy published studies.

To Bishop Shahan's memory the American Catholic Historical Association may well pay an emphatic tribute of gratitude and praise. He was a charter member of the Association and by personal attendance at its meetings, contributions to its official organ, THE CATHOLIC HISTORICAL REVIEW, and in

other ways, gave it an unfailing measure of encouragement and support. One of his last public appearances was at the Washington (1929) meeting of the Association, at which he read a paper with an energy and zest that gave no indication of advancing years. His last published work was carried in the July, 1931, issue of the CATHOLIC HISTORICAL REVIEW. Truly may it be said that of the American Catholic Historical Association, which today, in the full tide of a mature development which he lived to see, is mobilizing for God's glory and that of His Holy Church all the resources of American Catholic historical scholarship, Bishop Shahan *magna pars fuit*. It is fitting that the members of the Association here assembled give expression, however inadequate, to the admiring and cordial regard with which they hope to cherish the memory of one with whose career the history of the Association is indissolubly linked. *Requiem aeternam dona ei, Domine, et lux perpetua luceat ei.*

Among the many brilliant social functions was the dinner given on Tuesday evening to all the historical groups by the University of Toronto in the magnificent Great Hall of Hart House. The president of the University, the Honourable and Reverend H. J. Cody, D. D., LL. D., presided, and toasts were given by the Hon. Vincent Massey, formerly Canadian Minister to the United States, Sir Robert Falconer, former president of the University, Charles A. Beard and Dixon Ryan Fox. The second Public Session opened at 10.00 A. M. Wednesday morning, December 28, with the Very Rev. Francis P. Carroll, president of St. Augustine's Theological Seminary, Toronto, in the chair. Dr. Kenney read the paper prepared by Dr. Doughty on *Sources for the History of the Catholic Church in the Public Archives of Canada*. Dr. Edwin Ryan then read his paper—*The Oxford Movement in the United States* giving a concise history of the Movement from its inception in 1833. The next paper was entitled *The Ecclesiastical Rule of Old Quebec in Mid-America* by Father Gilbert J. Garraghan, S. J., Ph. D. The General Session of the Association was held that same afternoon in East Hall, with Father Michael Cline as chairman. The presidential address by Dr. Kenney, entitled *Relations of Church and State in Canada since the Cession of 1763*, was printed in the January (1933) issue of the REVIEW. At this session telegrams for the success of the meeting from their Eminences, Cardinals O'Connell and Dougherty, and from the American Catholic Philosophical Association, then in session at Detroit, were read. The final Public Session opened on Thursday morning, December 29, at 10.00 o'clock, and the Association was honored by having Chief Justice Latchford as chairman. In the place of Dr. James J. Walsh, who was unavoidably absent through illness, Paul J. Kiniery, Ph. D., of Loyola University, Chicago, read a paper on the *Efforts made by Religious Bodies to maintain Peace in Colonial New York*. Major the Rev. Ewen J. MacDonald, M. C., of Alexandria, Ontario, followed with a paper on *Father Roderick Macdonell, Missionary at St. Regis and the Glengarry Catholics*. During the past

year, Dr. Souvay, the President of Kenrick Seminary, Webster Groves, Mo., was appointed assistant to the Superior-General of the Vincentians at Paris. His paper on *Ozanam* appears in this issue of the REVIEW. In his absence, Rev. Edward J. Byrne, C. S. P., M. A., of St. Peter's Church, Toronto, read a paper on *The Catholic Question in Presidential Elections in the United States.*

The thirteenth annual meeting came to a close with a banquet given by the retiring president, Dr. Kenney, to some fifty guests at the Alexandra Palace, for the purpose of forming a Canadian Catholic Historical Association. Among the speakers were Monsignor Whelan, Rev. Dr. Peter Leo Johnson, Rev. Michael Cline, and Dr. Guilday. Chief-Justice Latchford was elected chairman of the provisional Committee of the new association. Sub-committees have since been appointed; that on constitution and by-laws under the chairmanship of Senator McGuire, on organization with Dr. Kenney as chairman, and on local arrangements for the first annual meeting under Mr. D. J. Pierce. It was decided that, as soon as the constitution had been agreed upon, the whole project would be submitted to the hierarchy of Canada.

# BOOK REVIEWS

*Handbuch der Kirchengeschichte.* Vierter Teil: *Die Neuzeit.* Zweite Auflage. Neubearbeitet von D. HORST STEPHAN und D. Dr. HANS LEUBE. Verlag von J. C. B. Mohr. (Tübingen: Paul Siebeck. 1931. Pp. xii, 471. 17 M.)

Here is a closely printed book containing sixty paragraphs divided and subdivided, interspersed with innumerable lists of source material and references, treating of the modern history of Lutheranism, Catholicism, and other Christian denominations throughout the world. It speaks of the numerical growth and development of these religious bodies and also of their changing attitude in meeting modern problems. It is the fourth and last volume of a complete work on the history of religion to be used as a textbook by students but contains such a wealth of information which it presents in so attractive a manner that it is sure to be welcomed by the general reader as well.

Considering the manner of treating its subject this textbook is well nigh perfect. It is as informative as it is enjoyable and quite different from what older students have been used to in college. Generally speaking, the treatment accorded the Catholic Church is quite fair, although one finds statements here and there which are annoying. Thus on one page (p. 259) three statements occur which should have been qualified, for as they stand, they are bound to give the student a wrong impression of the Catholic Church in America. However, taken as a whole, and considering the standpoint from which it is written, the book is splendid and well worth while.

C. J. KIRKFLEET, O. Praem.

*Somonauk, Ill.*

*Geschichte des Papsttums.* Von ERICH CASPAR. Vol. I. (Tuebingen: Verlag von J. C. B. Mohr. 1930. Pp. xv, 633.)

It is a good sign of the times that so many historians and theologians have studied the beginnings of Christianity. Thus Doellinger, Duchesne, Batiffol, Fouand, Allard, Harnack, Grisar, Rossi, Wilmart have given us memorable studies on different subjects belonging to that period and lately two professors added new light to the history of the papacy of those times: Erich Caspar and Francis X. Seppelt. The former was already well known in historical circles especially through his *Registrum Gregorii VII* (1920), *Liste der roemischen Bischoefe* and the *Primatus Petri* (1927) and now with this *Geschichte des Papsttums von den Anfaengen bis zur Hoehe der Weltherrschaft* he intends to give us in four large volumes the history of the papacy up to the pontificate of Innocent III.

At first sight many statements of the eminent professor sound very strange to Catholic ears. They have to be read over again especially with the introduction constantly in mind to make them less offensive and at times they are convincing.

In perusing this book of Dr. Caspar the reader must always keep before his eyes what the author means by the word "Papsttum," "Papacy." The Catholic historian ordinarily understands by papacy that institution in the Church founded by Christ in St. Peter and his successors for the guidance of Christianity in matters of faith and morals. Thus its divine character cannot be excluded either in a general or a special study. It is its "raison d'être" or "das Wesen seines Seins," whether an individual pope shows this plainly or even distorts it by his actions. Professor Caspar excludes this divine character from his historical inquiry, because he says it is "beyond the realm of scientific research". "Die Idee des Papsttums als inneres Erlebnis und religioeses Bekenntnis ist uebergeschichtlich, weil fuer den Glaeubigen ewig unwandelbare, Wahrheit, also ohne Entwicklung" (Introd.). He goes even one step further in his limitation: he excludes St. Peter as the founder of the church in Rome, because he believes that the first Christian congregation in the capital of the Caesars began without him. "Auch nicht einmal mit der Person des Petrus kann die Historie der Roemischen Kirche beginnen" . . . "sie ist vielmehr aus unscheinbaren Ansaetzen in Schosse der dortigen Judengemeinde hervorgewachsen" (First chapter, 1). Only later, in the third century he admits the Apostle as a force which influenced the minds of men in their statements about the early Church in the capital.

Therefore we may well ask what does the doctor understand by the papacy which he treats in this book? Let us hear what he says himself.

The papacy has developed from the contest of the Roman Church with the empire-church of Constantine the Great. "An der Auseinandersetzung mit der von Konstantin d. Gr. errichteten Reichskirche ist die roemische Kirche zum Papasttum geworden". (Introd.), and later he gives other causes which made this "march to the throne" possible: Roman talent for organization, which churchmen used in spiritual matters like their ancestors in political affairs, the diplomatic skill of individual popes, or the cooperation of various ecclesiastics like Hippolytus, Tertullian or Cyprian, the fact that this Christian Church was in the capital of the Caesars and even chance has to contribute. Thus Dr. Caspar says: "An unheard of case of good luck which the student meets more than once in the history of the papacy decided its rise to supremacy in Western christendom against its most serious rival and at the moment when this adversary became very dangerous. Like a giant tree which is struck by lightning, the church of Carthage was crushed with one blow (Vandal invasion) and it gave way to the Church of Rome. Its most pathetic manifesto, the synodal letter of 426, became its swan-song and at the same time the

testament of Cyprian's constitution of an *unitas Ecclesiae*, which later spiritual currents have tried to revive in the bosom of the Church by favoring an episcopalianism against a papalism. Thus Cyprian became the great theorist of Gallicanism and kindred movements in the Church and the synodal letter of 426 was the great manifesto of the 'old' Catholic Church before its subjection by Rome" (372). The most important factor in this development, was, according to Dr. Caspar, the imitation of Roman Diplomacy by a number of popes and of Damasus I. He says directly: "Seit Damasus war die roemische Kirche politisch bei der Herrscherkunst des Staates in die Lehre gegangen und ist so zum Papsttum geworden" (419).

Therefore such a "papacy" could be better called "papal diplomacy," and the author refers to such acts, good, bad and indifferent, to achieve the control of Christendom.

To mention only the main movements in this direction he begins his history with the "Anfaenge der roemischen Kirche bis zur Mitte des dritten Jahrhunderts" (Ch. I), and once he calls that period "the incubator-stage" of the papacy (83). Then he shows how Cyprian gave to the Roman church the title "Cathedra Petri" (75), but later "like the apprentice in Goethe's *Zauberlehrling* he cannot rid himself of the spirits which he has called" (79). The third important development comes during the rule of Constantine the Great, although the author does not acknowledge the so-called "Edict of Milan" as a genuine document (124). The fourth and a very important epoch he considers the pontificate of Damasus I. Caspar is as usual plain in his language about these "imperialists" on the throne of St. Peter. Thus he says: "Damasus' methods were specific: a lordly tone and dictatorial decision instead of conferences or discussions" (227), he also lays stress on this, that this pope was the first, who claimed the title "Apostolic See" for his bishopric (242) and he even speaks of him as the "domineering old man on the chair of Peter" (247), "herrische Greis auf Petri Stuhle". After the pontificate of Damasus this "rising papacy" (das werdende Papsttum) was according to the author opposed by men like Ambrose, Jerome and the patriarchs in the East, but under Innocent I it gained new triumphs. Dr. Caspar describes this pope as a master in diplomacy and once states that he would be looked upon as greater, if he had not had a more powerful successor, Leo I, and he compares the two with Pepin the Short and Charlemagne. Innocent I, he intimates, used especially the methods of modern statesmen, to gain his purpose and he says: "The 'miramur,' an ever recurring petphrase of Innocent, has influenced subsequent papal epistolography. . . . Virtuosos in imperialism prefer such soft, sharp tones to thundering, vehement threats, because they know only too well, that they are more effective to bring the guilty to a collapse than the rougher expressions, which incite more to resistance and impenitence. One can well imagine,

that the suburbicarian bishops may have trembled before such a spiritual over-Lord" (304). Finally after a setback in this forward movement to supreme power in the Church during the pontificate of Innocent's successors, especially the "unsteady policy of Zosimus, the Greek outsider on the throne of Peter" (360), Pope Leo I, the Great, brought complete victory to the institution. Our historian divides this subject into the last two chapters of the book with this title: "Leo, the representative of Peter" and "Leo, de tribu Juda." The first gives his victories over Western opponents, notably Hilary of Arles, who claimed some sort of an autonomy for his see. The second and the more prominent describes his dealings with the Eutychian heresy in Constantinople and the independent attitude of Dioscorus in Alexandria, both of which gave him the greatest triumph at the Council of Chalcedon. Dr. Caspar praises the pontiff for his dogmatical work and says: "The brave deed of putting himself into the front rank in the theological discussions brought him a rich reward: At Chalcedon Oriental lips hailed him with the words: 'Peter has spoken through Leo' and this acclamation reechoed loud and clear in Rome" (514).

The text of the book is accompanied by many footnotes and at the end with "Anmerkungen" (564-617) which must be considered an integral part of the treatise. They show plainly the master in historiography, who has complete command of the "Quellen" and they prove that in spite of the many lacunae that still exist in the history of the early papacy, enough material is on hand to arrive at scientific results. Two indexes complete the work: "Verzeichnis der Personen und Ortsnamen" and "Verzeichnis der zitierten Papstbriefe." There is no doubt that the "Papsttum" of Dr. Erich Caspar is an important modern work on the papacy and no student should be without it.

FELIX FELLNER, O. S. B.

*St. Vincent's Archabbey, Latrobe, Penn.*

*Saints and Sinners.* By GAMALIEL BRADFORD. (Boston: Houghton Mifflin Co. 1932. Pp. 261. $3.50.)

The late Mr. Bradford assembles in this book a rather ill-sorted group of three saints and four sinners and presents them to his audience in this fashion, first a sinner, then a saint, then a sinner, after him a saint, until he finishes the exhibition with a sinner. He should have reversed the number and the order of treatment. We are sick of sordidness. More and more of the inspiring is what we need today. The good men whom Mr. Bradford introduces and discusses are St. Francis of Assisi, Thomas à Kempis and Fénelon. The evil fellows are Caesar Borgia, Casanova, Talleyrand and Byron. Each character is allotted special treatment, but the general method is the same, a probing into the psychology behind each. The difficulty with such a method lies in this: it is too subjective. As a conse-

quence, we have Mr. Bradford's peculiar impression of each of his subjects colored by his viewpoints or prejudices. It is a work therefore that has no great historical value.

Then again it is often hard to determine just when the author is giving his own viewpoint or the opinions of the egocentric scamps which he places upon the stage as his villains. One would like to hope, for Mr. Bradford's sake, that the opinions of the Renaissance set down in the book were not his own. To view the Middle Ages as priest-ridden and fear-ridden is more in keeping with the self-satisfied egotists of the Renaissance who exaggerated, but did not discover, this human world.

The primary defect in Mr. Bradford is his inability completely to understand the saint. He writes most beautifully of St. Francis of Assisi, but never having experienced the viewpoint of the Saint, he cannot fully grasp the Saint's philosophy. Saint Francis loved poverty for the social good, for the opportunities of self-conquest and sanctification, but over and above all this, indeed as the root of it all, he loved poverty because he loved Jesus. Jesus was poor; he would be poor like his Beloved Master. And, lest any earthly claim should distract or mar that perfect and complete love, St. Francis made poverty his most practical virtue. Possibly the trouble is that Mr. Bradford is mentally remote from St. Francis. His treatment of Thomas à Kempis would seem to indicate this. He writes beautifully too about à Kempis, but always as though à Kempis, and people like à Kempis, were of a distant age long past. Can it be that he is unaware that in America of today, in fact right home in his own New England, hundreds of men and women lead the same life, and follow the same ideals, and if we may say it, with the same success as did Thomas à Kempis? St. Francis and the author of the *Imitation* are real and vital personages to Catholics. Their own flesh and blood, their brothers, sisters, or near relatives are in many a convent striving to follow the footsteps of these holy men. Perhaps it is because Mr. Bradford has not had such experience that medieval saints cannot be completely comprehended by him, and so to him they must remain remote.

MARTIN P. HARNEY, S. J.

*Boston College.*

*The Growth of Political Thought in the West from the Greeks to the End of the Middle Ages.* By CHARLES HOWARD MCILWAIN, Eaton Professor of the Science of Government in Harvard University. (New York: Macmillan. 1932. Pp. vii, 417. $3.50.)

It will doubtless surprise the reader of this authoritative study to see how much of our political thought can be traced directly to the Greeks and Romans and to reflect how great is our debt to the political philoso-

phers of the Middle Ages. Scarcely a thing has our vaunted American democracy added to the sum total of the political thought of the ages. To those who have in recent years stressed the inherent constitutionalism of the English and have lauded the Anglo-Saxon political genius it may be a shock to read that "it was precisely because England remained in some ways more feudal than any other country, that the actual limits of her king's authority in time became narrower than elsewhere; and we may be inclined more than formerly to attribute England's remarkable and unique advance toward representative self-government in part to extra-constitutional causes, or to political conceptions which were general, rather than to an original constitutionalism inherent in English institutions as such." It was feudalism that emphasized the rights of the individual against the arbitrary acts of the king, and it is to this institution of the Middle Ages that modern liberty owes most. But the author sagely points out that modern democracy has been characterized by a "constant tendency to place emphasis upon the rights rather than the duties of the governed, tending thus to break up the unity of the state."

In seven chapters the author traces the beginnings of political thought, the contributions of Plato, Aristotle, and the Romans, and the development that took place both in the early and the later Middle Ages, ending with a summary in which his conclusions are stated. The gradual growth of the political conception of the state and the exercise of sovereignty are carefully outlined in a serious attempt to trace the development of our ideas about the state and about government. "The tyranny of one, or of a few, or of the majority," declares the author, "is still a possibility which can at times be obviated only by force." It is because of this fact that men have appealed to "public opinion" when respect for constituted authority has come into conflict with ideas of right and law. The author points out that there is a law of God, or nature, or reason which no sovereign or state can ignore or violate. When such a crisis arises public opinion will decide "by legal means if they exist, by revolution if these fail."

On the whole the book is an illuminating and timely study which should prove useful not only to the student of political thought but to every person interested in the underlying theory of government and the exercise of sovereignty by the modern state.

C. E. Castañeda.

*University of Texas.*

*Medieval Faith and Fable.* By J. A. MacCulloch, D.D. (Boston: Marshall Jones Company. 1932. Pp. 345.)

A strange curiosity leads certain persons to delve into ragbags, or waste baskets; or, with Sherlock Holmes, to turn their microscopes on little

particles of dust, cigar ashes, and other cast-away traces of human activity. Sometimes real values may be thus achieved; it was in a genizzah of Cairo that Mrs. Gibson found the Hebrew text of the Book of Shirach. Canon MacCulloch has made it his task to slip off into the by-ways of history, and from the fringes of civilization to clip a number of remnants of what Professor Frazer, in the Foreword, calls "quaint solutions of many dark problems." The Canon has been long active in Scotland; the showers of Skye and the mist that rises in the Hebrides in the long winter nights, are readily suggestive of goblins and spectres; keeping a man indoors, as they do, time is afforded for reflective ruminations upon these and kindred subjects, and stirring up a keen interest in all ancient traditions and records about them. Peering out into the starlight, where the wild Atlantic rolls, the Hebridean fisherman sees riding the waves a ghostly horde much more terrifying than the sprites who charmed Tam O'Shanter. From the mountains, glens, and islands of Scotland, the land of second-sighters, come most of the contributions to the literature of ghostlike apparitions, abnormal visions, and bewitching incantations.

Canon MacCulloch, however, has not compiled a mere collection of Scottish folklore; he has attempted to gather into one volume the myths of many peoples over a considerable period of time. It would appear that he is a bit credulous himself when he believes that medieval folk *believed* all these tales of ghouls and kelpies. While fiction as such is not prominent in medieval literature, even among the simple listeners there were those who knew a good story when they heard it, who could distinguish between a historian and a raconteur. And, as was to be expected (endorsed as the work is by Frazer), when he gets on to saints and sacramentals, he is able to roll his tongue a bit about superstitions without distinction. There is not, however, so much venom as to diminish the respectability of the book. The fables are drawn from sources carefully noted and extending fairly well over the entire field; but it is not surprising that the dour chill of the North Sea falters somewhat in its critical estimate of a medieval chronicler's warm imagination. A nation's folklore, on the whole, is productive of good, and prepares the way for sounder philosophy; Canon MacCulloch really deals rather gently with the simplicity of minds just rising from barbarian submersion. Every one has a certain fondness for prying into the mental furbishing of others who, even in the remote past, claimed contact with the occult. To all such studies, there is an interesting psychological side; under this respect, the Canon has supplied a volume which affords much opportunity for careful study.

FRANCIS A. WALSH, O. S. B.

*St. Anselm's Priory, Brookland, D. C.*

*Christian Art in Ancient Ireland: Selected objects illustrated and described.* By ADOLF MAHR, Ph. D., M. R. I. A. Vol. I. (Dublin: Stationery Office of Saorstát Éireann. To be purchased from Government Publications Office, 5 Nassau Street, Dublin. 1932. Pp. xxvii; 80 plates.)

In spite of world-wide depression, Irish historical studies are looking upward. The Free State's Historical Manuscripts Commission inaugurates a series of publications of the greatest importance; Dr. Ryan gives us an elaborate study of early Irish monasticism; Dr. Best and Dr. Gwynn offer a new edition of the Book of the Dun Cow; Professor Kingsley Porter publishes his *Crosses and Culture of Ireland*; Don Louis Gougaud brings out an up-to-date English edition of his invaluable *Chrétientés Celtiques*. And now, in connection with the exhibition organized by the National Museum of Ireland in Dublin at the Eucharistic Congress of 1932, the Government of the Irish Free State produces, under the editorship of the new Keeper of Irish Antiquities in that museum, this remarkable album of the early Christian art of Ireland.

The first volume contains preface, introduction, and eighty plates. The second, which, it is expected, will be issued soon, will contain fifty plates, explanatory text for all the illustrations, indices, etc. Full appreciation of the work will not, therefore, be possible until the second volume is available, but the book has such importance for Irish history that the attention of all students should be drawn to it as soon as possible. The editor is modest in his claims and precise in stating his limitations. The illustrations are "only a representative selection . . . the only part which has obtained a tolerably adequate treatment is metal work . . . the merit it may claim is that it unites in a handy form many illustrations of objects—mostly published before, but—scattered over many volumes (some completely out of print)." So much for editorial modesty. In fact, the album is a magnificent collection of the best and most significant examples of Celtic art from the seventh to the twelfth century, including many hitherto little-known objects from continental, especially Scandinavian, museums, all arranged in approximately chronological order. The editor's eulogy of the collotype work done by the Irish Free State Ordnance Survey may be echoed to the full. His own introduction is a brief survey of this era in art history, packed with suggestion and information.

*Ottawa, Canada.* J. F. KENNEY.

*The Nature and the Effect of the Heresy of the Fraticelli.* By DECIMA L. DOUBIE, Ph. D. (Manchester: at the University. 1932. Pp. xviii, 292. 17s. 6d.)

Dr. Doubie has chosen a fascinating subject, one which would have tempted most historians to a picturesque treatment of its fantasticalities,

but which she treats with severity and sobriety. Every statement is carefully given its reference, and every page shows an immense amount of research. The bibliography is copious; and the book has an excellent index. In all such matters it is a model of exact scholarship, though the handling of the theme involves a consideration of many complicated and disputed subjects. Yet never once does Dr. Doubie's judicial calm desert her. If here and there she quietly, almost demurely, lets it be known that she is not a Catholic, the fact only serves to draw further attention to her impartiality, as was probably intended.

There can be no question about the solid value of her work. But she pays the penalty for using so high and dry a method—the Fraticelli do not come to life; and accuracy in the historian should be regarded as a means to the end of reclothing bare bones with flesh.

But perhaps the doing of that in the case of a curious and obsolete heresy would have been a trap to the most wary of writers. Any adverse reflection would therefore be ungenerous. As it stands this is a well rounded and documented study with chapters devoted to the Franciscan "Spirituals," Joachim of Flora (who was put by Dante in the *Paradiso* among the doctors of the Church), Angelo de Clareno, Olivi, Ubertino da Casale (whom Dante linked with Matthew of Acquasparta in reproof), an account of the controversy between the Franciscans and John XXII on the question of the poverty of our Lord, and finally a consideration of the various groups on whom the name "Fraticelli" has been fastened.

It is all a strange story: the poetic suggestions of St. Francis were set up as a mode of life which proved impossible to less gifted men and led to grave troubles in his order after his death, so that the virtue of poverty came to be regarded by some fanatics as the supreme virtue, and, indeed, possession in any form, by the most extreme among them, as sinful. But today there is too much of a facile admiration of St. Francis that considers it the height of spirituality to gambol among butterflys.

It is a good thing that Dr. Doubie places Joachim of Flora where he belongs as a precursor of Francis, and as a spiritual genius who, far more than Francis himself, was responsible for the vagaries of the Fraticelli. No mention is made of Coventry Patmore, but this great, though erratic, writer was the last to advance Joachim's idea of the imminent Dispensation of the Holy Spirit, even if he did it only once, and in passing, and in a connection that might well have startled "il Calabrese abate."

THEODORE MAYNARD.

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*Christianity in Celtic Lands. A History of the Churches of the Celts, Their Origin, Their Development, Influence and Mutual Relations.* By Dom LOUIS GOUGAUD, Benedictine Monk of St. Michael's Abbey, Farnborough. Translated from the Author's MS. by Maud Joynt. (London: Sheed and Ward. 1932. Pp. lxii, 458.)

The production of this work, considering it from every side, has been pronounced by the famous Bollandist, Paul Grosjean, S. J.[1] "véritable travail de Bénédictin si l'on songe à la masse considérable de livres et d'articles en tout genre que la presse ne cesse de déverser, concernant le haut moyen âge irlandais, écossais, gallois, breton." In 1911, Dom Gougaud published the standard manual *Les Chrétientés Celtiques*; since then he has continued his compilations of ancient writings, extended his bibliography and kept alert to the work of scholars throughout the world in this field. A large number of monographs have come from his pen; the fruit of these many years of research is now gathered in this book, truly a masterpiece of its kind. Very little even of the minutiae, that has appeared, has escaped him. There are 43 pages taken up wholly by bibliography and references to manuscripts. These are classified as sources and as modern works, assembled under geographical divisions, and sub-classified as hagiographies, monastic chronicles, liturgical texts, etc. At the beginning of each chapter, and in footnotes throughout the volume, by reference or citation, practically every particle of the literature of the subject is touched upon. American readers will be pleased to note that important contributions have been made by men on this side of the water. The monograph, *Irish Medieval Monasteries on the Continent,* done at the Catholic University in 1927 by Dom Joseph P. Fuhrmann, O. S. B., has been freely used in the treatment of "Irish Monasteries Abroad." An article by J. J. Dunn (recently retired from the chair of Gaelic in the Catholic University), which appeared in the *Catholic University Bulletin* (Vol. X, pp. 307-328) under the title, "Irish Monks on the Continent," is also referred to. On the subject of the Irish Monasteries of Austria (the *Schottenklöster*), a prominent position is assigned to the authoritative study *Die Zusstande im Wiener Schottenklöster vor der Reform des Jahres 1418,* made by Father Patrick J. Barry, now professor in the Institute of Philosophy, Huntington, Long Island. Attention is also given to the opinions advanced by Francis S. Betten, S. J., in his *St. Boniface and St. Virgil.*[2] The summary and critical estimate of the ancient sources is complete. Of course, Giraldus

[1] *Downside Review*, Vol. L, no. 144, Oct. 1932, p. 511.

[2] *St. Boniface and St. Virgil*, by Francis S. Betten, S.J., Benedictine Historical Monographs, II, St. Anselm's Priory, Washington, D. C., 1927.

Cambrensis[3] cannot be wholly thrust out as a source of Irish History, but his bias must ever be kept in mind. Geoffrey Keating, who wrote to refute the *Expugnatio Hiberniae,* includes at the beginning of his history a number of old Irish verses to which no one ever attached critical value. Writing under persecution as he did, he could not use critical apparatus in the modern sense; we must however concede the thoroughness with which he combatted Cambrensis. Cambrensis made many mistakes about Irish topography and the genealogies of the great families, and altogether was animated by prejudice in his desire to justify the English invasion. We commend Dom Gougaud for using him but sparingly.

The history of the Church in Ireland is only part of this volume. Christianity in the British Isles in Celtic days, among the Britons of Armorica, and with the Irish on the Continent, each has its proper treatment. Under the title, "The Irish Abroad" are embraced the monastic foundations in the Northern Islands, the monks of Iona and Lindisfarne, and the monks on the Continent. In his claims for the Irish, Dom Gougaud is moderate; his list of foundations, extraordinary as it is, is critically made, including the true Irish foundations and rejecting those for which historical evidence is lacking. The great controversies over Easter (the memory of which still makes us hesitate when we think of changing the calendar), over the tonsure and the organization of the Celtic churches; the liturgy, the arts and the various reforms are discussed in the cold light of scientific research. It is made clear that the Irish, once certain that Rome had spoken, either accepted the Roman practice, or retired, craving leave to continue privately until death in their ancient observance.

In the review of Dom Gougard's book in the *London Times* (Literary Supplement, Sept. 8, 1932) it is maintained that these difficulties were in large measure due to "the imperious manner in which these new views were presented by the Roman emissaries, and to their ignorance of the wonderful work of evangelization that had been accomplished by the founders of the early Churches in these islands and by their immediate followers; a work of which their successors were justly proud." The designation of the men sent by the Pope as "emissaries" is evidence of the bias of this otherwise capable reviewer.

All descendants of the Celtic *diaspora* will find Chapter V, "The Irish Abroad," replete with interest. It does not deal, of course, with the nineteenth and twentieth century Irish, but only with those of the early and medieval periods. The treatment of certain disputed points may be noted. That St. Boniface was a Scot, although accepted by Trithemius (whose mistakes are more often *anti* than *pro* Celtic), is rejected. The character of the Irish monks as *peregrini Christi* is shown to have application to

[3] A correction can be made in the index, p. 435, where Giraldus in a reference is listed as synonymous with the University of Cambridge.

wandering bishops, who roamed about ceaselessly unattached to any diocese. We may recall here what is perhaps an extreme case recorded in the Anglo Saxon Chronicle[4] of three Irishmen who reached the shores of Britain in a boat of hides, and on landing, informed the astonished onlookers that they were on a pilgrimage, but to no sacred place or shrine, having merely embraced pilgrimage as a state of life. They took the *status viatoris* very literally. But Dom Gougaud does not tell us, what would be extremely interesting, the psychological or mystical origin of this monastic and episcopal ideal.

Concerning certain disputes ranging about the name of St. Boniface, Dom Gougaud grants at least by implication some credence to the opinion first advanced by Mann and developed by Francis S. Betten, S. J., that a distinction must be made between St. Virgil the Irish Bishop of Salzburg and Virgil the cosmographer (p. 256). But Gougaud has not assimilated the whole of Betten's exposition. On p. 151, Dom Gougaud says: "The Scot, Virgilus, was at variance with the Anglo-Saxon, Boniface." Father Betten shows (in the monograph mentioned above) that there is no evidence for the statement that this Virgil was a Scot. He was not the Saint and Bishop. Similarly (p. 213), on the dispute about rebaptism, Gougaud speaks of "Virgilius the Scot"; now in this case also there is no evidence to show that the Virgilius in question was a Scot. Father Betten's monograph was rather cursorily reviewed by Paul Grosjean, S. J., in the *Analecta Bollandiana;* Father Betten replied in *The Placidian,* July, 1928 (p. 263) and January, 1929 (p. 67).

Before the time of Charlemagne the *Scotti, i. e.,* the Irish, had founded monasteries on the Continent, where they were hospitably received. At the end of the eleventh century St. James of Ratisbon was founded, and consecrated in 1111. In the twelfth century an Irish Congregation, the Schottenklöster, existed in Bavaria and Austria. The Irish were replaced by the Scots (from Scotland) in 1515. St. James' continued to be a Scottish monastery until 1863, when the monastery became the diocesan seminary. The account thus far carried by Dom Gougaud (p. 184) can be continued by certain facts of the present day. In the year 1875 Dom Jerome Vaughan became acquainted with Dom Anselm Ribertson, the sole surviving member of the ancient Scots monastery of St. James of Ratisbon. In 1848, when the monastery was suppressed, Dom Anselm, in company with Dom Benedict Deasson came over to Scotland bringing with him several books and manuscripts belonging to the Scottish Abbey. With the compensation money received from the Bavarian government, the two Fathers proposed to revive monastic life in Scotland, by settling at West Thorn, near Glasgow, where they started a reformatory for boys, which was eventually taken over by the Archbishop of Glasgow. When

[4] The Anglo-Saxon Chronicle, Ann. 891.

Dom Anselm became aware of the project of Dom Jerome Vaughan, he was eager to join in the work. The profession of Dom Jerome was to the English Congregation, but at the clothing at Belmont, Dom Anselm took part, in order that there might be a connection between the old and the new congregation. In the course of time, the Abbey of St. Benedict at Ft. Augustus arose from this beginning. On Sept. 7, 1923, after Vespers, the American postulants who returned after their novitiate to found St. Anselm's Priory, Washington, D. C., were clothed as novices at Ft. Augustus. The Abbey of Ft. Augustus is now in the English Congregation, but possesses this link with the ancient monasteries of the Scots.

Dom Gougaud is necessarily brief in his account of the decline of the Schottenklöster. Father Patrick Barry, besides the monograph mentioned above, contributed an article to *The Placidian* (Vol. VII, no. 1, Jan. 1930. pp. 35-48) vindicating the last Irish Abbot of Vienna, Thomas O'Cosgrave, from the charge of having "embeaseled" the original charter. Hauswirth,[5] although a fair-minded historian, was misled into accepting this opinion. Father Barry shows that there was no original charter to "embeasel," and that O'Cosgrave carried away nothing. All the documents are still in Vienna. The so-called charter came into existence during the disputes about parochial and other rights; it was written to confirm these, although the forgery was afterwards approved by civil and ecclesiastical authorities. It pretended to be a copy, but there never was an original. Father Barry (*The Placidian*, April, 1930, p. 139) emphasizes the unreliability of the Wettenbach-Reeves memoir, which Dom Gougaud has used in a number of places.

The Celtic architecture, liturgy, and culture have been thoroughly studied by the learned monk of Farnborough. To the liturgy, the distinctively Celtic contribution is the benediction of the new fire on Easter Saturday. Probably no people took their prayers and their fasts more seriously and were more set on the preservation of traditional days and times of celebration than the Celts. It is this deep attachment, which elevates faith into love, that gives the peculiar charm to the Celt in joy or in sorrow, and makes his plaintive lyric most beautiful among the productions of the poets.

F. A. Walsh, O. S. B.

*St. Anselm's Priory, Washington, D. C.*

[5] *Abriss einer Geschichte der Benediktiner Abtei Unserer Lieben Frau zu den Schotten in Wien.* Vienna, 1875, p. 28.

*Saint Elizabeth, Sister of Saint Francis.* By ELISABETH VON SCHMIDT-PAULI. Translated from the German by Olga Marx. (New York: Henry Holt and Co. 1932. Pp. 286. $2.50.)

The seventh centenary of the death of St. Elizabeth was signalized by a considerable output of literature on this first woman member of the Third Order of St. Francis. These writings differ from the older chronicles less in additions to or subtractions from the factual content than in the change of emphasis and in the more readable style. The translator of this life of St. Elizabeth is to be congratulated in that she has been successful in carrying over into the English the atmosphere and spirit of the original by which the men and women of the past are made to live for us to-day.

Elisabeth von Schmidt-Pauli belongs to a family prominent in German literary circles to-day. During the war she visited the United States where she organized the East Prussian Relief. She is the author of several charming hagiographical works. Especially noteworthy in this field are her writings for children. Even more fascinating than the book herein reviewed is a somewhat earlier sketch of Thuringen's beloved saint by the same author, *Die Geschichte der heiligen Elisabeth den Kindern erzählt.*

It is regrettable that the publishers have permitted so many inaccuracies to slip through on the book jacket. Twice the statement is made that Emperor Frederick Barbarossa sought to marry Elizabeth after the death of her husband. Of course this should have read Frederick II, grandson of Barbarossa. Mention is made also of incidents which occurred upon the return of the Landgrave Louis from the Crusades. As a matter of fact, he never returned from the one and only Crusade upon which he set out with Frederick II.

A short but carefully chosen bibliography supplements the life.

Sister MARY CELESTE, R. S. M.

*Saint Xavier College, Chicago.*

*De Scriptoribus Scholasticis Saeculi XIV ex Ordine Carmelitarum.* By Fr. BARTHOLOMAEUS MARIA XIBERTA, O. Carm. (Louvain: Bibliothèque de la Revue d'Histoire Ecclésiastique. 1931. Pp. viii, 510.)

This book comprises fourteen treatises on as many Carmelite authors of the fourteenth century. A long introduction outlines a background for this group of monographs, and presents in four chapters, 1) the sources of historical data on literary activity in the Order of Mt. Carmel; 2) the Order's entry into the universities in the late thirteenth century, after the modification of the eremitic rule; 3) lists of Carmelites who attained scholastic prominence, from the thirteenth to the fifteenth centuries; 4) schools of thought that were dominant in the Order.

These monographs present complete and succinct historical reviews of

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the medieval writers, and a critical survey of their works, with particular inquiry into the sources from which they drew. Generous excerpts from the writings of each are added. These last are the fruit of laborious search through European libraries. In many cases they were rescued from unedited manuscripts.

References and annotations are abundant. The manner of treatment is scholarly and impartial. Order loyalty is never permitted to disturb the historian's poise. The volume will serve future writers on Carmelitana, not only as a rich catalogue of sources, but also as a standard of method and tone. But its interest will extend to all students of medieval scholasticism. Doctrinal development can be witnessed in its pages, and also the ebb and flow of the vogue of the various schools of philosophy. The paper on John Baconthorpe, known to his contemporaries as Doctor Resolutus, gives a lucid appraisal of the extent of Averroistic influences in the universities of Europe. The discussion of the same Doctor's attitude towards the belief in the Immaculate Conception is interesting and enlightening.

A table of contents and three special alphabetical indices complete Dr. Xiberta's very valuable work.

S. J. McDonald, O. Carm.

*Carmelite College, Brookland, D. C.*

*Europe in the Middle Ages.* By Warren O. Ault, M. A. (Oxon.), Ph. D. (New York: Heath and Co. 1932. Pp. vii, 612.)

This book is offered by the author as a college textbook and as a manual for those interested in a short general account of medieval history. Such a work is much needed; for although several have appeared quite recently, there still exists a real demand for a manual that is brief, fair, informative, accurate, besides comprising the conclusions of the best recent scholarship.

This work is to be commended from many points of view. The author displays ability both as a student of the Middle Ages and as a teacher. He has incorporated in his work a wealth of information and his ideas are usually clearly expressed. He has succeeded well in gathering together the many diverging topics of the medieval period into a well-balanced and connected story; at the same time there is no strained effort at periodizing or formulating or cramming of materials to fit any preconceived plan. As a textbook the work gains much from the fact that the author has a class constantly before him as he writes — the typical class of students in whose minds there is not only a blissful ignorance of the facts of the Middle Ages, but also several misconceptions and wrong ideas about them. Some of the chapters are very well done, particularly those on the new German kingdoms, the Northmen, feudal civilization, and those dealing with the origin and growth of nations.

Though this work has much to commend it, there are several indications

that the author did not use his opportunity to supply what either the student or the general reader looks for in such a work. The task of writing the history of the Middle Ages is not merely that of narrating a number of facts on a number of subjects that are conventionally accepted as medieval. A careful understanding and degree of sympathy must be brought to the work if it is to be more than a catalog of facts. Not all can bring to the task the qualities of a Taylor or a Rand, to be sure; still every historian should give evidence of an earnest approach thereto. The failure to do this constitutes the chief defect of this work.

The rather careless expressions used at times by the author give an impression not at all warranted by the facts. There is, for instance, a lot of harmful exaggeration in the statement that the "decree of 1075 [of Gregory VII] was equivalent to annulling the authority of the feudal kings over a third of their lands; it was, consequently, a declaration of war by the papacy on all crowned heads of western Europe" (p. 284). The statement that the limitation of the Sacraments "to the Sacred number of seven came in the twelfth century, and this limitation was generally recognized through the Middle Ages, though the first official declaration on the subject came at the close of the medieval period (1439)" (p. 378) betrays in the author a confusion of ideas in regard to the Sacraments, and a misapprehension as to the facts in question. To state that Marsilius of Padua's *Defensor Pacis* "has been called the most important work of the Middle Ages" (p. 532) is to give the impression that the author approves of the opinion. "Thus did the great thinkers (Marsilius of Padua and Dante) of the fourteenth century repudiate the political leadership of the papacy" (p. 533) is rather too sweeping a statement. In narrating the incident between Frederick Barbarossa and Pope Hadrian IV (p. 355), the impression is given that quite a grave humiliation was inflicted on the emperor by the pope when the latter demanded that Frederick hold the pope's bridle and stirrup; the pope did, as a matter of fact, only what custom, the usages of former emperors and kings, and even the German law prescribed. To emphasize, out of context, the story of the English bishop who gave his priests instructions in regard to the making of wills (p. 386) is to impute to medieval bishops and priests a greed that is vastly exaggerated. Apart from the slight to Abelard in the term "merely suggested," it is hard to see how one acquainted with the writings of Abelard could write this sentence: "Abelard merely suggested that if one chose to think he should think clearly" (p. 391).

On many points the author seems either to lack the knowledge required for a clear statement or to be confused in his ideas. His treatment of early Christianity illustrates the point: he considers it as merely one of the Oriental cults brought to the West in Roman times, does not seem to appreciate the significance to the world of the founding of Christianity, and fails to account for its early rapid spread. More confusion occurs

over the founding of the Church by Christ and St. Peter's connection with Rome. The omission of St. Augustine's theological and ascetical works, so widely used by the adherents of many churches, probably accounts for the author's inability quite to account for the influence of Augustine. The Byzantine contribution to medieval civilization is handled in a rather scattered fashion. We do not expect to find such a statement as this: "It is true that every word of service [the Mass] was in Latin, which only the clergy could read" (p. 382). It is misleading, from our acceptation of the term "professional," to say that all the professional classes were clergy in the Middle Ages, or to say that the clergy was the only educated class (p. 384). The Albigensians and the Cathari are strangely identified (p. 391). The fact that the Cistercians did not engage in missionary work and social relief was due not to "neglect" (p. 397), but to the Rule of the Order. It is not true—in fact, one is surprised to see the statement in this age — that "Human anatomy, the foundation of all medical knowledge, was closed to research by the attitude of the church, which taught a physical resurrection. The only anatomy known to the Middle Ages was that learned from poor copies of Greek drawings" (p. 421). The exercise of secular sovereignty by Gregory the Great is not adequately accounted for — a strange omission since Dudden's elaborate exposition of the point.

In the treatment of religious topics, the author lacks precision to quite a serious extent. The proper meaning is not given to many common terms — the means of grace, penance, extreme unction, the Mass, liturgy, indulgences, purgatory, the Inquisition, heresy. These terms have been so often defined that there is no excuse for using them improperly now. A pilgrimage to Jerusalem did not "cancel the debt" for all sins (p. 293); all who joined the Crusades were not "assured the remission of their sins and immediate entrance to Paradise if they perished on the field" (p. 298). The aspersion on preachers (p. 283) is in bad taste as well as untrue. An undue amount of space is given to an elaboration of the author's theory that the conversion of Constantine was not genuine (p. 41). Is there sufficient evidence for calling the coronation of Charlemagne an insurrection (p. 154)?

On several other points, usually matters of controversy, many readers will not be able to accept the statements of the author. There seems to be no good reason, after nearly two centuries of fruitful research, to set up Gibbon, an avowed enemy of the Church and Christianity, as an authority for the interpretation of the acts of the Council of Nicaea (p. 47). Gibbon, if still important literarily, hardly counts any more as an historian. To state that the "Celtic Church was not an organic part of the Roman papacy" (p. 256), if the phrase means anything, is to settle rather summarily a matter of controversy. The same ease seems to attend the effort to develop the "program" of the Cluniac reformation (pp. 281 ff.). Cluny, doubtless, was a great center of reform; the facts, never-

theless, scarcely warrant attributing to that center credit for practically the whole of the reform movement of the century.

Several minor errors have crept into the text: the number "seven" was not included in the decree relating to the cardinals as papal electors (p. 282); the number of general councils in the twelfth and thirteenth centuries is incorrectly given (p. 375); the same is true of their purpose; there were three in each of the centuries named, and the number of participants in each was not at all as large as stated. The number of Mohammedans and of the converts to that faith is not correctly stated. Typographical errors account for the designation of Gregory V for Gregory I (pp. 283 and 456). The frequent recurrence of quotations without references is very annoying.

From a number of the points mentioned, as well as from the general treatment of such chapters as the Early History of Christianity, the Growth of the Medieval Papacy and the Medieval Church at its height, Catholics will not find much use for this book. The style throughout indicates that the author is not inclined to give the credit that the medieval Church deserves.

The bibliographies following each chapter are quite well selected. Perhaps the work would have gained much had the author relied more on the authority of the *Cambridge Medieval History* rather than so steadily on that of James Westfall Thompson. The makeup of the book is good, the printing is clear, and the index is adequate.

F. A. Mullin.

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*English writings of Richard Rolle, Hermit of Hampole.* Edited by Hope Emily Allen. (Oxford; The Clarendon Press. 1931. Pp. lxiv, 180.)

The handy little volume gives "texts in full or in part of all Rolle's English writings"—the Prologue and a few selections from his *English Psalter*; Texts I and II of the *Meditations on the Passion*; the two epistles, *Ego Dormio* and *The Commandment*, as they are generally entitled today; the *Form of Living*; two smaller bits; and the English lyrics of Rolle. An introductory note to each of the texts, forty pages of critical and explanatory textual notes, and a glossary of words less readily recognizable from their equivalent forms today are the helps provided. A lengthy general Introduction, biographical and critical, admirably sets forth Rolle's place in the history of mystical and literary thought and achievement of his time. May it be noted *en passant* that the citing of the *Meditationes vitae Christi*, even with the saving tag "popularly ascribed to St. Bonaventura," may give the reader an entirely erroneous impression of the probable sources of Rolle's ideas? The authorship of

these universally esteemed meditations is not yet definitely settled. If the *Meditationes* be the work of the St. Bonaventura who was the Cardinal-Bishop of Albano and the friend of Petrarch (See Hope Traver, *The Four Daughters of God*, Bryn Mawr Diss., 1907, p. 41, and Moroni, *Dizionario di Erudizione Storico-Ecclesiastica, sub* "Bonaventura"), they were contemporary, if not later, than Rolle's *Meditations on the Passion*. Later than Rolle, too, is Joannes de (à) Caulibus, to whom is given the *Meditationes* by the Quaracchi edition of St. Bonaventure's works (Vol. X, 1902, p. 25). The material of Miss Allen's Introduction is based on and supplements what she had previously done in her *Writings Ascribed to Richard Rolle, Hermit of Hampole, and Materials for His Biography* (1927). Miss Allen's little book cannot fail to be of interest and usefulness to literary students and historians who are working in the field of English fourteenth-century life and culture.

FRANCIS J. HEMELT.

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*Medieval Europe.* By SIDNEY MACGILLVARY BROWN. (New York: Harcourt, Brace and Company. 1932. Pp. x + 544.)

The author introduces his work in somewhat playful mood, but without apology. He was giving a course in Medieval History and took the opportunity of publication. The work covers the period of declining Roman power, down to the German empire of the fourteenth and fifteenth centuries. We would not say of it that it is just another history; for it has certain features somewhat outside the compressed stereotyped format of the standard college texts. It is literally cursive; there is a flow to it which makes one forget at times that it is meant to be didactic. But there is always a danger in the attempt to present a graphic picture of remote ages; it is easy to open the door to loose general statements that will not stand up under careful scrutiny. Thus on p. 64, treating of Benedictinism, he says "The Rule, perhaps intended for Monte Cassino alone, enjoined upon the entering monk the three vows of Poverty, Chastity and Obedience." Two of these vows are implicit, not explicit, in the Benedictine profession, as chastity is in the case of subdeaconship in the Roman Rite. But on the whole, his estimate of monastic institutions is sympathetic.

The account given of the intellectual life of medieval ignorance and barbarism so often held out as the true picture of those times. As presented, the condition of medieval science (p. 325 *sq.*) is at least intelligible; reading it, one is not compelled to believe that all medieval investigators were mere simpletons. The belief in the rotundity of the earth is traced briefly through the centuries, "each generation adding a bit to the knowledge already possessed and no one going back to the 'flat' theories

of Cassiodorus and Isidore." The progress of mathematical science, of medicine and law are rapidly outlined; the art of the period comes in for high praise. The freedom of the medieval universities does not seem to have the sympathy of the author; he calls them "loose"; nor does he seem to have recognized the seeds of modern nationalism in the University colleges. Apparently, he agrees with Averroës that Aristotle taught the unity of the human intellect; the decline of scholasticism is credited to the separation of philosophy and theology following the work of Scotus and William of Occam.

One attitude of mind re-appears consistently: as Brown reads medieval history, the struggling state is always the engine of progress, and the papacy, lofty as its purposes may be, and capable as its occupants frequently were, was ever standing in the way of the advance. Even Frederick of Habsburg is blamed for his support of the papacy; Philip IV is said to have triumphed over it. In the final paragraph we read: "the Church had failed when men and women were forced to seek their own salvation in their own way." And the last sentence concludes the story: "The Reformation was to have plenty of material to work on." It is remarkable how serious historians can seize on such an incident as the little figurines of Sixtus IV (p. 511) and say that they were "sold by the Church," as if a general Council had decreed their authorization.

F. A. Walsh, O. S. B.

*St. Anselm's Priory, Washington, D. C.*

*Die Werke des hl. Thomas von Aquin: Eine Literarhistorische Untersuchung und Einführung.* Von Dr. Martin Grabmann. 2 ed. [*Beiträge zur Geschichte der Philosophie und Theologie des Mittelalters*, Band XXII, Heft 1-2.] (Münster in Westfalen: Aschendorffschen Verlagsbuchhandlung. 1931. Pp. xv, 372.)

It has been twelve years since the appearance of *Die Echte Schriften des hl. Thomas von Aquin.* In 1920 Dr. Grabmann was almost the first to raise the issue about the accuracy of the method by which Father Mandonnet had arrived at *Des écrits authentiques de Saint Thomas d'Aquin*, a work which had remained formally unquestioned since 1910. Especially he attacked Father Mandonnet's use of the "Official Catalogue" of Bartholomew of Capua, and his rejection of many *opuscula*, which, so far as internal evidence is concerned, are decidedly Thomistic. Such internal criticism had been known even in 1570, when the famous Roman edition portioned the *opuscula* into two volumes, with the warning to the reader that works in the second volume by reason of flaws in style and weakness of doctrine seemed "atque ab authore non tanti acuminis composita." Yet Father Mandonnet had rejected from the first volume such important works as *De Quattuor Oppositis.* A searching study of all the ancient

catalogues (analytical and critical studies of three catalogues have been added in the present work over what had been presented in 1920) and of written tradition is necessary, Dr. Grabmann maintained. More recent research, especially that of Synave and Pelster, as well as Dr. Grabmann's own studies, have seemed to vindicate this position. In the present work the controversial spirit of the former has disappeared; in its place is a somewhat more thorough justification of the author's method.

In the first part (introduction to Thomistic research) he has not departed in essentials from the former work, but as the critique develops in the second part (the ancient catalogues and the authenticity of the Thomistic works) he makes a searching investigation of the recent works of Father Mandonnet and the important study of P. Synave (cf. *Archives d'Histoire Doctrinale et Littéraire du Moyen Age*, 1928). The third section (the manuscript sources of the *opuscula*) presents an analysis of fourteen new manuscripts, and by the nice expression of Dr. Grabmann's conclusions makes itself of great value to the student of Thomism.

Finally, there comes the catalogue of the authentic works of St. Thomas, with very interesting annotations on the apocrypha. His evidences for dating the works are not always enough to lead to certitude; it is interesting to note certain changes in the dating of the Aristotelian commentaries, in which he approaches more closely to the dates set by Father Mandonnet. For example, the commentary on the *Physics* is dated 1268, that on the *Metaphysics*, after 1269, and on the *Ethics*, 1269, instead of placing these works at the beginning of the decade 1261-1270. He continues to date the commentary on the *De Anima* 1270-1272, in opposition to Father Mandonnet's just as probable earlier date. The date of *In Librum de Causis Expositio* is moved from 1268 to 1269-1273. This is more important than it might seem to the uninitiate, for it tends to establish more firmly the Aristotelian commentaries (an outstanding movement in Thomism the past five years), and to let the commentary on the *Liber de Causis* take its proper place. It has been too customary among a certain group of medieval scholars to pass off this work with the patent remark that St. Thomas didn't know it was neo-Platonic instead of Aristotelian, when it should have been seen that while the text is Platonic, the commentary is decidedly Thomistic and Aristotelian.

The following works are given weight by Dr. Grabmann's authority as opposed to that of Fr. Mandonnet: *De differentia Verbi divini et humani; De natura verbi intellectus* (E. Gilson: "Cet opuscule, écarté par le P. Mandonnet, mais maintenu par Mgr. Grabmann, nous semble, non seulement authentique, mais un texte fondemental pour l'étude de l'épistémologie thomiste."); *De natura materiae et de dimensionibus interminatis; De instantibus; De quattuor oppositis; De demonstratione; De natura accidentis; De natura generis; De secreto.* Of these the authenticity of a few (probably numbers three, four and nine) may still rest on an insuffi-

cient basis. Of the rest, they have already been accepted by many prominent European historians of philosophy as uncorrupted sources of Thomistic thought.

It is almost superfluous for us to add a word to praise Dr. Grabmann's achievement, for his work bears its own dignity and is best equal to its own praise. We must commend, before we finish, the short notes on the apocrypha. *De pulchro et bono*, has been identified as the work of St. Albert the Great. But for the benefit of Thomistic scholars, we should like to see a treatment of these *opuscula* published in the 1570 edition, yet hardly dealt with by Dr. Grabmann: No. 47, *De natura syllogismorum*; No. 48, *Aristotelis totius logicae Summa*, of whose authorship we know little more than the first editors, yet whose content is enlightening. Meanwhile, Dr. Grabmann has done learning a true service, the fruits of which are yet to be gathered.

BERNARD J. MULLER-THYM.

*St. Louis University, St. Louis, Missouri.*

*Arnold of Brescia.* By G. W. GREENAWAY (New York: Macmillan. 1932. Pp. xi, 237.)

Mr. Greenaway's brochure is the first work in English summarizing the career and portraying the influence of Arnold of Brescia. The literature concerning him in German, French, and Italian is considerable. The author has thoroughly investigated the somewhat scanty original sources, has evidently perused with care the secondary literature, and presents his conclusions in a vivid and forceful style.

Mr. Greenaway's judgment upon Arnold lies mid-way between the severe verdict of Vacandard, and the uncritical eulogy of Odorici. "To assert that Arnold represented a reaction from the environment of his age, or to depict him as a harbinger of a higher and more liberal epoch, is to be guilty of a misleading half-truth" (p. 201). This is the final conclusion of the author.

There are naturally some statements in the work which Catholics cannot accept *in toto*, yet the author deals with the twelfth-century background with remarkable judicial discernment. One passage (pp. 195-196) concerning Gregory VII's policy with regard to simoniacal and concubinous clergy is rather inaccurate. The great pope was not a semi-Donatist. The author should make this point much clearer. Arnold of Brescia was a fanatic. Aroused by the abuses of his age, intemperate zeal hurried him into rebellion against the papacy. "Reform within the Church" seemed to him a slow and impractical method of redress. His is the oft-repeated tragedy of misguided idealism. The verdict passed upon Pope Adrian IV (p. 160) for his part in Arnold's execution seems to us far too harsh. This "martyrdom" may have been an over-severe penalty

inspired partly by "political motives," yet Arnold was beyond doubt a dangerous radical, whose views were subversive of the medieval order in the Church, and even in the State. He met the fate meted out to such agitators in his century. Adrian IV acted as "a man of his age." Mr. Greenaway deserves the gratitude of scholars for his able monograph. He reprints considerable source material not easily accessible to the average teacher, and has portrayed an interesting figure in vivid style.

*Fordham University.* LAWRENCE K. PATTERSON, S. J.

*St. Albert the Great.* By THOMAS M. SCHWERTNER, O. P. (Milwaukee: Bruce Publishing Co. 1932. Pp. xxxi, 375.)

This study is timely because of Albert's recent canonization and enrollment amongst the Doctors of the Church. The preface, by Joseph Husslein, S. J., begets an expectancy of great and unusual things. Neither Albert nor his biographer disappoints. Skilfully the rich mosaic of thirteenth century life is re-assembled, and the lines of Albert are drawn against a true background. The reader is helped to orient himself in medieval thought, customs and geography, and to contemporize himself with Albert. The style is rich, vibrant and faultless.

The early chapters weave together the records of Albert's tireless activity and amazing travels. Pullmans, autos, planes, all exponents of the present day fetish, speed, fade below the horizon of the reader's awareness as he treads the dusty, medieval travel lanes with Albert. The Saint's severity in interdicting for himself and his confreres the use of conveyances clashes sharply with our frenzied cult of mechanized nomadism.

The later chapters survey the writings of the "Universal Doctor" and the records of his influence, appraising him in his multiple rôle of philosopher, theologian, scientist, saint. His influence is seen radiating to all classes, from the pulpit, the rostrum, the episcopal throne, and his cell. King William of Holland and contemporary statesmen are seen entering the bare study of the unworldly friar for counsel. In discerning the true value of peripatetic philosophy and enlisting the Stagirite in the service of theology, he prepared the way for the monumental works of his eminent disciple, Thomas Aquinas. One admires the foresight of Humbert de Romans, Dominican General, in invoking the aid of Albert and Thomas for reforming studies in the Order's schools. He sought to perpetuate in the membership of the Order the standards of these great schoolmen. A fitting conclusion to this very valuable study is the Decretal Letter of Pope Pius XI wherein the Holy Father appraises the career of Albert, intellectual colossus of the thirteenth, "greatest of centuries." An exhaustive catalogue of Albertian sources, primary and secondary, is found appended to the author's preface.

S. J. MCDONALD, O. Carm.

*Carmelite College, Brookland, D. C.*

*Feudal Monarchy in the Latin Kingdom of Jerusalem, 1100-1291.* By JOHN LA MONTE. [Monographs of the Mediaeval Academy, no. 4.] (Cambridge, Mass.: The Mediaeval Academy of America. 1932. Pp. xxviii, 293. $4.50.)

This monograph, a much expanded Harvard doctoral dissertation written under the direction of Professor Haskins, is of interest both to the student of history and to the student who is interested in the transplanting of institutions from one place to another. The transfer of English institutions to the New World has long been the subject of study on the part of American historians. Although the fact that there was such a transfer from feudal Europe to Palestine has long been known, no adequate study has been presented in English; indeed European studies on the subject are now a bit antiquated. After some eighty pages of historical surveying Dr. La Monte takes up in detail, first the internal machinery of the government of the Kingdom of Jerusalem—the court system, the Grand officers, the chancery, the military and financial organization—and then, the relations of the king with his vassals in Antioch, Tripoli, Edessa, with the Church, with the religio-military orders and with the Italian and Provençal communities which had considerable interests in the East. Nowhere in western Europe, observes Dr. La Monte, was feudalism to be found in a purer state than in this levantine kingdom. The king was never more than a seignor, very much subject to the Haute Cour, the laws, the feudal limitations upon his income, the nature of the peculiar relations with vassals and to the succession arrangement. Although the Kingdom of Jerusalem, consequently, was internally too weak long to withstand attack from without, it did last a considerable time under very difficult conditions, and so proved that there were in the feudal organization of the state and society elements of strength hitherto not fully appreciated. The value of the monograph is considerably enhanced in respect of subject matter by the author's reliance upon documents heretofore untouched in order to test and supplement the *assizes* which, checked as they have been in the past, give only a distorted view of what was the Kingdom of Jerusalem.

*Pennsylvania State College.* F. J. TSCHAN.

*Johannes Cochlaeus, Aequitatis Discussio super Consilio delectorum Cardinalium (1538).* Herausgegeben von P. HILARIUS WALTER, O. S. B. [*Corpus Catholicorum:* Werke katholischer Schriftsteller im Zeitalter der Glaubensspaltung. Heft 17.] (Münster in Westfalen: Aschendorffschen Verlagsbuchhandlung, 1931. Pp. 215. RM. $2.85.)

The age of pamphleteering did not, as some suppose. begin, like the Industrial Revolution, in England nor necessarily reach its golden age there in the eighteenth century. The Middle Ages had seen a host of

writers busily writing on timely topics, such as the relation of the Church and state, the Great Schism, etc. When the Reformation came such polemical writing was a well developed mode of debate and neither side was moderate in its use. Cochlaeus put forth at least two hundred tracts and of these the one presented by Father Walter is perhaps the most important. The occasion of its writing makes clear the content of the pamphlet. Paul III was bent on reforming the Church, but his efforts to accomplish the purpose through a Council failed. The meeting at Trent was foreshadowed but not realized. The pope, then, resorted to a commission of six men, whom he made cardinals in 1535 (among them was the Englishman John Fisher of Rochester), and whom he instructed to point out what was in need of reform in the Church as a whole or in Rome without regard for person, place or thing. The commission investigated and in 1538 reported its findings. Luther promptly published the report in translation to an accompaniment of scorn, insult and a questioning of the pope's sincerity about reforms. Sturm of Strassburg proceeded in a more mannerly manner to flay the report for not having alluded to ecclesiastical evils which he thought were very much in need of reform. To Sturm Cochlaeus replied with this tract, which Father Walter has carefully annotated and equipped with the time-saving indices apparently known now only to German scholarship. In looking through the advertisement of the *Corpus Catholicorum* we notice the promise of another Cochlaeus work, of much more than usual interest, *De Matrimonio serenissimi regis Angliae Henrici octavi congratulatio* (*1535*), to be edited by Dr. F. Gescher, of Breslau, and printed as Heft 18.

F. J. TSCHAN.

*Pennsylvania State College.*

*Martin Bucer.* By HASTINGS EELLS, Associate Professor of History in Ohio Wesleyan University. (New Haven: Yale University Press. 1931. Pp. xii, 539.)

Probably few students of medieval history are very familiar with the name of Martin Bucer, a genius of the German Reformation. In his biography, Professor Eells gives a detailed account of that part of Bucer's life which was so clearly interwoven with the Reformation of Germany and particularly with that of Strasbourg, of Ulm, of Augsburg, and of Cologne.

Professor Eells pictures Martin Bucer as a man of exceptional abilities, as an acknowledged leader, spokesman and reformer; a prodigious writer on the doctrines of the many factions among the Protestant Reformers; a great organizer in the evangelical party of Germany and, toward the end of his life, of England; but whose real greatness lay in his power as a conciliator. Bucer made many attempts, at the expense of risking his freedom, his position, even his very life, in order to unify the various factions of the Protestants and to bring about a unification of the Prot-

estants and the Catholics. From Augsburg to Strasbourg, to Cassell, to Zurich, thence to Leipzig and Frankfurt and to Regensburg he went as a conciliator in an attempt to unite the Zwinglians, the Anabaptists and the Lutherans in their disagreements over the doctrines of the "Last Supper" and "Infant Baptism." Bucer was a statesman and a diplomat as well as a "good friend." Finally he led the party for religious compromise to avoid war in Germany. And so from conference to conference in his efforts toward bringing about religious and civil peace, Bucer suddenly found himself in "the arena of imperial politics which proved to be a 'treadmill that knew no mercy'."

When negotiations with the Catholic Church failed because of the necessity of unconditional surrender, Bucer with indomitable determination opposed the Augsburg Interim from being forced upon Strasbourg so as to prevent the breakdown of the Evangelical Church in that city. He, therefore, was uncompromising in his negotiations for peace between Emperor Charles V and the Council even in accepting the Augsburg Interim partially. He was willing to suffer exile rather than sacrifice conviction. Hence he died in England an outcast from the people he loved so much and among whom he spent the greater part of his life.

Like Campeggio, Martin Bucer was a militant reformer. But, where Campeggio used force, Bucer advocated peaceful and conciliatory negotiations. Again with Campeggio, Luther and others, and opposed to Zwingli's judgment of the case, Bucer emphatically decided against the divorce of Henry VIII from Catherine of Aragon. In this decision Bucer showed his consistency of principle. Yet Professor Eells does not agree with him. In the entire biography, this one outstanding comment on Bucer's actions smacks of the author's prejudice, when, after placing Bucer on the pedestal of high ideal and principle, he would have the hero of the Strasbourg Reformation sacrifice such principles merely for political expediency.

The book is scholarly written. It contains a lengthy bibliography, index and about a hundred pages of notes which are beneficial as references to students of the Reformation.

LESLIE J. ROCH.

*St. Mary's University, San Antonio, Texas.*

*L'Oeuvre Civilisatrice et Scientifique des Missionaires Catholique dans les Colonies Françaises.* By PAUL LESOURD, Archiviste paléographe. (Paris: Desclee de Brouwer. 1931. Pp. 261.)

The reader will gain from this book a broader appreciation of the wide scope of the Church's work in mission lands. The work is divided into two general sections, *viz.*, the civilizing and the scientific work of missioners past and present in the French colonies. The ten chapters of the

first part deal with the qualities needed in the missioner, his intimate contact with the people, his charitable works, and his influence on the educational economic, and civil condition of individuals and society. The second part considers what missioners have contributed to the world's knowledge as explorers and as students of meteorology, astronomy, linguistics, ethnology, history, archaeology, medicine, etc.

In the field of history we find notes and appreciations concerning a host of missionary writers of the past such as Charlevoix, Bouton for Martinique, d'Abbeville and d'Evreux for the ephemeral French colony in Brazil, Dan for the Trinitarians on the Barbary Coast, Colombin for the Niger, Delattre for North Africa, Callet for Madagascar, etc.

The scope of the work is of course determined by the occasion for its appearance, *viz.*, the Colonial Exposition in Paris. The author does not concern himself directly with the work of the missions as such even in the French colonies. Within his scope, however, he does give a copious selection of first-hand documentary material. We might note however that as an ardent Frenchman and Catholic the author has marshalled his material in such a way that the book practically amounts to an *apologia* for the missions in the face of unfriendly civil legislation. In convincing his readers of the benefits which missioners have conferred on France and the colonies he has stressed their national character to such an extent that unwary readers will take away a disproportionate and exaggerated notion of this nationalistic aspect. It must be remembered that only those documents which came within the general scope of the work are here published—and people outside of France who have not also seen the documentary evidence of the splendid Catholic work done by French missioners will be painfully impressed by this one-sided presentation of their work.

W. A. KASCHMITTER.

*Catholic University of America.*

*Le Missioni dei Minori Cappuccini.* By CLEMENTE DA TERZORIO, O. M. Cap. Vol. VIII. *Indie Orientali.* (Roma. 1932. Pp. x, 430.)

The eighth volume of the history of the Capuchin missions by Clemente da Terzorio marks a great improvement on the former volumes as regards method and wealth of documentation. The new volume gives the history of the missions of Surat, Madras and Pondicherry from 1639 to 1845 (pp. 19-138) and of Tibet from 1704 to 1745 (pp. 141-414). Outstanding facts in the first part are the imprisonment of Father Ephrem of Nevers in 1643 and 1644 as first victim in the long drawn-out struggle of the Portuguese government against the Propaganda priests, and the disputes about the Malabar Rites. Yet of greater importance to the Church historian is the section dealing with the missions in Tibet. The Capuchins have been the first and to this date the only missionaries in Tibet, Bhutan and Nepal.

In 1707 they arrived in Lhasa, the capital of Tibet, having crossed as first of all Europeans the Himalaya mountains and what is more remarkable having traveled on foot. They built a church and monastery in Lhasa, another church and monastery in Bhutan and three churches and monasteries in Nepal. In 1738 they carried Tibetan types cast in Rome up to Lhasa to print books for the Tibetans. Yet more remarkable were the friendly relations of the Dalai-Lama or supreme head of the Tibetan Buddhists with the missionaries. In the Capuchin monastery at Assisi are still shown the friendly letters written by the Dalai-Lama to the pope which the Capuchins had carried from Lhasa to Rome. Father Clemente da Terzorio's study is mainly based on unpublished documents from the Propaganda archives and archives of different Capuchin houses (see list on pp. iii-x). In his bibliography he omitted Graham Sandberg, *The Exploration of Tibet: Its History and Particulars from 1623-1904.* pp. 31-50 and 61-101, which is still the best account of the Capuchin mission in Tibet in English.

JOHN M. LENHART, O. M. Cap.

*Westerville, O.*

*Les Prêtres des Missions Étrangères.* Par GEORGES GOYAU, de l'Académie Française. [Collection "Les Grandes Ordres Monastiques et Instituts Religieux," dirigée par Edouard Schneider.] (Paris: Éditions Bernard Grasset. 1932. Pp. 287.)

A few months ago I revisited the University of Laval. It had lost nothing of the ancient atmosphere or the enduring charm of the distant years; but as I gazed upon the familiar $\overset{S.M.E.}{\clubsuit}$ inscribed on the keystone of the old arch facing the Place de la Fabrique, the monogram had a profounder meaning than of yore: I had just read *Les Prêtres des Missions Étrangères,* on the initial pages of which M. Goyau describes so admirably the beginnings of a most remarkable missionary society of the Church. Laval is named for the first Bishop of Quebec—François de Montigny-Laval, scion of the House of Montmorency—who was the founder of the Seminary of Quebec, the nucleus of the great institution of learning which looks down in silent majesty upon the mighty St. Lawrence. He was one of the small group of clerical visitors to the historic inn, known as *La Rose Blanche,* in Paris, who originated the *Société des Missions Étrangères.*

Destined at the beginning of his episcopal career to set out for Tonquin, in Indo-China, François de Montigny-Laval was never to see the Orient, but instead, he went to the "City of Champlain" as the first Vicar-Apostolic of New France, later becoming the first Bishop of Quebec. One of his earliest ecclesiastical acts was to establish in the old city a seminary for the education of missionaries. Thus the Quebec establish-

ment acquired its original title, which is perpetuated in the monogram inscribed on the keystone of the arch 'neath which thousands of students, lay and clerical, have passed since the establishment of the Seminary in 1663.

M. Goyau tells the story of the growth and development of the *Missions Étrangères* in a most graphic and attractive manner; and one lays down this delightful book, with an interrogatory: How was it possible to compress so many thrilling and widespread historical happenings within the compass of 280 pages? To the initiated the answer is plain: to those who are not familiar with the wide range of M. Goyau's knowledge, it may me said: This great apologist for the Faith is not merely an historian of note; he is besides a literary artist who wields the pen such as only few living Frenchmen can. Here let it be said that there perhaps is no other writer of the present day in France who has rendered such service to the cause of the Church and her institutions as the militant Georges Goyau.

M. Goyau divides his book into two major sections, and both are subdivided into brief chapters, every one of which is a historico-literary mosaic. Were I asked which of these chapters appealed to me particularly, I should say unhesitatingly, the second chapter of the second section. Here, under the caption "Visions Éducatrices", M. Goyau graphically describes the celebrated Institution in the Rue du Bac, in Paris, where are displayed the *souvenirs* of the Indo-Chinese martyrs, who went forth to death from the *Séminaire des Missions Étrangères.* Only one who has visited this *pépinière* can understand certain pages of Oriental mission history. Casual though the visit might be, one will bring away from these hallowed precincts enduring memories. At least this is the experience of one who has visited the Rue du Bac, and had the privilege of meeting there such distinguished missionaries as Msgr. de Guébriant and others, whose labors gathered such abundant harvests in the Orient.

There is not a page in M. Goyau's book that does not offer inspiration or suggest food for thought; and the reviewer suggests as did a heavenly voice to St. Augustine, "tolle et lege." To illustrate the high place that the *Société des Missions Étrangères* occupies in the estimation of the Holy See, M. Goyau says in an *Épilogue:* "En 1923, une jeune Société des Missions Étrangères, que s'était fondée en Amérique, consultait Rome sur son projet de constitution. Comme réponse, que recevait-elle de la Propagande? Elle recevait le Réglement de la Société de la rue du Bac, et le conseil de s'en inspirer." This refers to Maryknoll, the Catholic Foreign Mission Society of America—the first purely American Catholic Society that sent missionaries to the Far East. Though it has not yet attained its majority, Maryknoll has upon its roster the names of three "martyrs to duty"—Fathers Price, Hodgins, and McShane. Their memory is an inspiration not only to those who shared the burdens with them in the mis-

sion field but it is a stimulus to the large band of youthful aspirants now at Maryknoll whose yearnings will soon be fulfilled. They will bring to the Orient the learning, zeal, piety, and enthusiasm such as characterized their religious brethren, whose mortal remains rest in far-off China.

*Catholic University of America.* P. W. BROWNE.

*Histoire Générale Comparée des Missions.* By BARON DESCAMPS. (Paris: Librairie Plon. 1932. Pp. 714.)

Certainly not since Schmidlin's monumental *Handbuch* in 1925 has there appeared a work comparable to this in the field of mission history. Baron Descamps, Mgr. Baudrillart, Georges Goyau, Fr. Lebreton, Fr. Jacquin, M. Van der Essen, and Fr. Moreau are the several authors of the eight chapters of the history proper. In addition to these there are lengthy chapters on the Vatican Mission Museum by its director Fr. William Schmidt, and on the principles and methods of non-Catholic and non-Christian extension work by Fr. P. Charles.

The work is for the most part very well done. The enormous amount of detailed information contained in the volume may be guaged from the alphabetic index of proper names (including some general headings) covering forty-two pages, each with three separate columns. We feel, however, that for general readers less detail and a more thorough analysis of the large currents in the world missions would have been preferable. It is unfortunate, for instance, that only a scant page and a half was allowed for the China missions in the nineteenth and twentieth centuries.

From the viewpoint of accuracy, the fifth chapter dealing with the sixteenth and early seventeenth centuries is certainly unsatisfactory. Thus it is a surprise to hear that Magellan took possession of the Philippines for Portugal. The sketch of the founding of the Congregation of Propaganda is especially lacking in sound historical perspective. The statement that Ricci permitted the Chinese to practice "integralement le culte des ancêtres etc.," needs to be toned down. It is not true to say that the first missions in French North America belong to the end of the seventeenth century; nor were all the English colonies always intolerant—Maryland should at least have been mentioned. This chapter also contains numerous errors in dates, notably in connection with Las Casas, St. Francis Xavier, Zumárraga, etc. In connection with Chapter VII we would merely point out that there are not 20,000 native priests in the missions—this is rather the total for foreigners and natives.

It must be remembered that these restrictions concern only a small fraction of the entire *Histoire*—and that they in no way impugn the generally high standard of scholarship which the several authors exemplify. The book will be found indispensible for general reference.

*Los Angeles, Calif.* W. A. KASCHMITTER, M. M.

# NOTES AND COMMENTS

At a meeting, called by His Excellency, the Most Rev. Michael J. Curley, D. D., Archbishop of Baltimore, on March 10, 1933, the Executive Committee of the Maryland Tercentenary Celebration in 1934 was formed and plans were discussed for the public ceremonies of the occasion. There were present: His Excellency the Archbishop, Honorary Chairman; His Excellency, the Most Rev. John M. McNamara, D. D., Auxiliary-Bishop of Baltimore, Chairman; Monsignor Peter Ireton, of Baltimore, Vice-Chairman; Father John LaFarge, S. J., of the editorial staff of *America*, New York City; Michael Williams, LL. D., Editor of the *Commonweal* and President of the Calvert Associates, New York City; Rev. Dr. Peter Guilday, and Rev. Joseph M. Nelligan, S. T. B., of Washington, D. C., Secretary. The Committee elected, as one of its members, Leo Francis Stock, Ph. D., Catholic University of America, and a member of the Department of Historical Research, Carnegie Institution, Washington, D. C.

On December 23, the Rt. Rev. Mgr. Cornelius F. Thomas, for many years Treasurer of the Association, celebrated the fiftieth anniversary of his ordination. It was fitting that the Rev. Dr. John K. Cartwright, his successor to this office, should have written the merited tribute to the work and character of the jubilarian which appears in *The Voice*, of St. Mary's Seminary, Baltimore, for January.

Dr. Peter Leo Johnson, associate-editor of the REVIEW has an article —"Seminarpläne für Missionen unter den katholischen Deutschen in den Ver. Staaten (1835-1855)" in the *Jahrbuch des Reichverbandes für die katholischen Auslanddeutschen, 1931-32.*

*New Testament Times in Palestine, 175 B. C.-135 A. D.*, by Dean Shailer Mathews, is described as "a sympathetic study of the development of the revolutionary psychology of the Jewish people in the New Testament times" (Macmillan).

The third part of Dom Charles Poulet's *Histoire du Christianisme* appeared during January from the presses of G. Beauchesne, Paris.

Part II of the *Story of Christendom*, by Caroline M. Duncan-Jones, continues the history from the time of Odo of Cluny to the fall of Constantinople (Macmillan).

Gustave Schnürer, Professor at the University of Fribourg in Switzerland, is the author of a widely mentioned volume of the *Bibliothèque Historique* (Payot). It is entitled *L'Église et la civilisation au moyen âge*, and is a translation from the German, furnished with a very laudatory

preface by Édouard Jordan of the Sorbonne. Professor Schnürer explains the aim of the work as follows: "The Middle Age was the period during which the Church exercised almost uncontested authority. Furthermore, the connection which existed during that period between the Church and Civilization is not a new problem. The answer which one gives to that question is always to be found, expressed or implied, as the foundation for any evaluation of the Middle Age. Such critical study, particularly with regard to points of detail, has not always been made with the calm impartiality which the subject demands. Two diametrically opposed conceptions are presented: the one denies the existence of any culture during the Middle Age, while the other sees in it the ideal of civilization, and attributes all the merit for that ideal to the Church. A complete study, embracing the entire Middle Age, and endeavoring to explain the different phases of its development, has been lacking until now."

Volume XI of the *Bibliothèque de la Compagnie de Jésus*, under the general editorship of Pierre Bliard, is the *Histoire*, advertised as a new edition by C. Sommervogel, S. J., of P. Carayon's work published in 1864. The new volume is simplified in plan and larger in content matter, contaning more than 15,000 articles as against 4370 in the old edition. There are to be found herein the titles of all works written concerning the Jesuits or their members by authors not of the group. The publisher is A. Picard.

No. 17 (November, 1932) of the *Bulletin* of the International Committee of Historical Sciences is devoted to the Teaching of History in Elementary Schools, the concluding chapters of the enquiry of the sub-committee for the teaching of history.

Articles on the Organization by Nations at Constance, by Louise R. Loomis; the School of St. Victor, by the Rev. Dr. Patrick J. Healy; and John Dury, Advocate of Christian Reunion, by J. M. Batten, make up the contents of *Church History* for December.

Two articles in *Études* for January 5, merit particular attention. Père Joseph Lecler, who must now be reckoned as one of the greatest authorities on the historical relations between Church and State, writes on "Le Roi de France, 'Fils aîné de l'Église'". Père Lecler traces the history of the title from its mention in Burchard's Diary (1495) down to its use by Louis XVIII and Charles X. In another field, that of international relations, the veteran Yves de la Brière is no less an authority. His plea for a better understanding among French Catholics in regard to the essential principles of internationalism has an application to Catholics the world over. In his article "Apropos de la Paix—Entre Charybde et Scylla" he insists once more that "l'universalisme chrétien et le patriotisme chrétien sont deux vertus complémentaires, dont chacune possède sa juste place dans l'ordre essentiel de la charité."

In an important article in the *Revue d'Histoire Ecclesiastique* (January) on "Les Théories politiques des Calvinistes", M. Ch. Mercier reaches this conclusion: "Des principes énoncés sous une forme démocratique, mais qui ne valent que pour l'élite, et surtout pour les représentants naturels du peuple, voilà bien la doctrine des calvinistes dans les Pays Bas, comme de tous les disciples orthodoxes de Calvin."

In the *Historical Bulletin* for January will be found a discussion of Mercantilism and New France, I, by Charles E. Schrader, S. J.; an answer to the old query, History, a Science? by Gilbert J. Garraghan, S. J.; some account of Women in Medieval Universities, by Matthias B. Martin, S. J.; the second part of Father Leo A. Hogue's study of Madame de Pompadour and the Jesuits; and an article on Slavery, a Menace to Rome, by George E. Ganss, S. J. The March number of the *Bulletin* continues Father Schrader's study; gives an appreciation of Lingard, by Christopher Hollis; presents some useful suggestion for an historical syllabus on Medieval Internationalism, by Gerald G. Walsh, S. J.; discusses a Twelfth Century Humanist, John of Salisbury, by John F. Bannon, S. J.: and continues Father Francis X. Mannhardt's valuable jottings on leading historians and their work, under the title, "Authors and Their Authority".

A French translation of René Fülöp-Miller's work on the Jesuits has recently appeared under the title *Les Jésuites et le secret de leur puissance.* Volume I has so far been published. The translator is Jean Gabriel Guidau.

*Curés de Campagne de l'ancienne France* is the title of a recent book by Pierre de Vaissière.

Lord Ashbourne's *Grégoire and the French Revolution* (London, Sands) is a bit disappointing, since the book contains little else than quotations from the speeches and writings of this constitutional bishop.

Various French publishing houses have added to their collections of religious biography during the past few months. Desclée de Brouwer et Cie. have published *Saint-Albert le Grand,* by Albert Garreau, as volume three of their collection, *Temps et Visages.* Paul Sabatier's *Études inédites sur Saint François d'Assise,* and a short life of *Guy de Fontgalland,* by Elie Maire were contributed by the same house. P. Lethielleux has placed on the market three very short "lives": *Ange et fleur* (*Marie-Antoinette G . . .*), by Espérandieu; *Meurdjana, La petite Arabe,* by Soeur Marie Guénolé; and *Le R. P. Rabusier, apôtre de la vie intérieure; fondateur des religieuses de la Sainte famille du Sacré Coeur,* by Ph. Mazoyer.

The Editions Spes (Paris), specializing in religious biography, have recently published Edmond Renard's *Le Père de Foucauld,* and *Pierre Poyet, Sa vie, ses amitiés, son Journal spirituel,* by R. P. Bessières.

Scattering biographies of the same type have come from other Parisian presses. Among them are: *La Petite Anne de Guigné* (Edit. du Cerf), by Marie Fargues; *Jehanne (La merveilleuse Epopée de Jeanne d'Arc)*, by Mildred Duff and Noel Hope (Renaissance du Livre); *L'Abbé Wetterlé*, by Jean Robert and Gabriel Rémy (Plon); and *Le Père Léonce de Grandmaison*, by R. P. J. Lebreton (G. Beauchesne).

Georges Goyau has added another volume to his study of missionary activities. The present one, which appeared during January, is *Les Grands desseins missionnaires d'Henri de Solages (1786-1832)* (Plon). It deals particularly with the Pacific, and with Madagascar. An "Epilogue" by Pierre Lhande, S. J., together with several illustrations, add to the interest of the volume.

*Emilie d'Oultremont, Baroness d'Hooghvorst, Foundress of the Society of Marie Réparatrice, and Her Two Daughters*, has recently been issued by the Manresa Press (London, pp. 212).

*The Other Spanish Christ*, by John A. Mackay, is a study in the spiritual history of Spain and South America (Macmillan).

*Il confidente di Pio II, Card. Jacopo Ammannati-Piccolomini (1492-1479)*, 2 vols., is by G. Calamari (Rome, pp. 610).

Rasmussen, Paris, has issued *Le General des Jesuits, Pie IX et la cas Bremer*, by Maler (pp. 142).

F. Crispolti is the author of *Pio IX, Leone XIII, Pio X, Benedetto XV* (Milan, pp. 213).

An interesting addition to the history of the Church in Oceania is to be found in the R. P. Mangeret's *Vie de Monseigneur Bataillon, 1er vicaire apostolique de l'Océanie centrale, 1810-1877*, published in February as a part of the collection, *La Croix dans les iles du Pacifique*. It is furnished with some hundred and sixteen documentary photographs.

Nos. 3 and 4, N. S., of *Missionswissenschaftliche Studien* is *Die Missionsmethode der Missionäre von Heiligen Geist auf dem afrikanischen Festland*, by P. Alois Engel (pp. 296).

The *English Historical Review* for January has three articles of interest to the Church historian. In "Aethelwig, Abbot of Evesham, I", Dr. R. R. Darlington shows in the particular case of this abbot the important part played by the Old English higher clergy in reconciling the people of England to the Norman Conquest. "Pre-Hussite Heresy in Bohemia", by Prof. S. Harrison Thompson traces the vicissitudes of the Waldensian heresy in Bohemia from 1260 to the end of the fourteenth century. The heresy is found to have flourished rather among German immigrants than among native Czechs, and to have become especially established in that

part of Southern Bohemia where Hus was to be born. A first article on "Married Clergy and Pensioned Religious in Norwich Diocese, 1555", by Mr. Geoffrey Baskerville reveals the fact that by 1555 about one quarter of the local clergy had accepted legalized marriage, only to be offered by Queen Mary the choice of relinquishing either their wives or their benefices. There is also a note on a Sidelight on the Medieval Visitation System, by Prof. G. G. Coulton; and another on the Religious Census of 1676, by S. A. Peyton.

Recent pamphlets of the Catholic Truth Society include: *Blessed Ann Lyne,* by the Rev. J. L. Whitfield; *The Canonization of Saints,* an outline of the history and process of beatification and canonization, by Mgr. P. E. Hallett; *Our Lady of Fatima,* by the Rev. F. M. de Zulueta, S. J.; *Father Bernard Vaughan, S. J.,* by Mr. Justice Noble; *Clare Veronica Gibot,* co-foundress and first superior general of the Congregation of the Nativity of the Blessed Virgin; and *Trent, Before and After,* by Mother Keppel, forming part six of the *Story of the Church. The Historical Background: Another Word on the Mass,* a pamphlet by the Rt. Rev. Bishop Alexander MacDonald, appears under the auspices of the Catholic Truth Society of Canada.

The centenary of the Oxford Movement is being commemorated in France as well as in England. Professor George Coolen, as his contribution to the celebration of that centenary, has recently published *Histoire de l'Église d'Angleterre* as part of Bloud et Gay's *Bibliothèque Catholique des Sciences Religieuses.*

No. 8 of the Princeton Studies in English is Dr. Joseph E. Baker's dissertation on *The Novel and the Oxford Movement* (pp. 220).

Among the recent publications of Burns Oates and Washbourne are listed: *Albert the Great: Saint and Doctor of the Church,* by Hieronymus Wilms, O. P. (English edition by Adrian English, O. P., and Philip Hereford); and *Men Who Left the Movement,* Gertrude Donald's studies of Newman, Manning, Allies, and Maturin.

*Scottish Abbeys and Social Life,* by G. G. Coulton (Macmillan) is an attempt to trace similarities and differences between Scottish monasticism and that of the rest of Europe, and the influence of the monastic orders upon civilization and social life.

Historical articles dominate the contents of *Studies* for December. Joseph E. Canavan, S. J., interprets Matt Talbott, 1856-1925, as a Symbol of the Irish Nation; Richard J. Purcell calls attention to the Centenary of Charles Carroll of Carrollton; the Rev. Patrick J. Barry, writing on the Irish Benedictines in Nuremberg, makes an Examination of the Chronicle of the Monastery of St. Aegidius in Nuremberg; John J. Horgan evaluates

the services of Sir Bertram Windle; Miss Mary Ryan discusses René Bazin, 1853-1932; Charles H. McKenna, O.P., presents the claims of Francisco de Vitoria as the Father of International Law; and George O'Neill, S.J., tells of Jesuit Beginnings in Australia.

*The Apostle of the Indies,* by C. J. Stranks, is a life of St. Francis Xavier, written by a priest of the English Church (Macmillan).

Based upon the archives of the Missions Etrangères in Paris, Dr. John C. Webster's *Career of the Abbé Le Loutre in Nova Scotia* presents all that is ascertainable respecting this churchman, and prints as an appendix the abbé's autobiography (Shediac, N. B., pp. 50).

The latest biography of Catherine Tekakwitha, by Edouard Lecompte, S.J., has been translated into English, and published by the Tekakwitha League, New York. With it has appeared a pamphlet on the same subject, prepared by Father Wynne, S.J., vice-postulator of the cause.

In *Mid-America,* for January, will be found a study of the Canadian Jesuits and the Fur Trade, by Patrick J. Lomasney; a sketch of Bishop Bruté of Vincennes, 1779-1839, by the Rev. Gilbert J. Garraghan, S.J.; and an article on the Passing of an Old Custom—*La Guignolée,* which was kept on New Year's eve. There is also printed some Correspondence on Indian Removals, 1835-1838, contributed by Sister Mary Salesia Godecker, O.S.B., from the files of the Indian Office, Washington.

The Minnesota Historical Society has recently acquired from the originals in the possession of Sir Charles Hope-Dunbar, St. Mary's Isle, Scotland, photostats of four letters written to Lord and Lady Selkirk, 1818-1819, by Bishop Plessis and other Catholic missionaries in the Red River settlements; and from originals in the Quebec provincial archives transcripts of fourteen letters to and from Bishop Plessis and Father Joseph N. Provencher.

At the annual meeting of the Indiana History Conference, Indianapolis, December 9 and 10, the Rev. Thomas T. McAvoy, C.S.C., archivist of Notre Dame University, read a paper entitled, "Father Badin Comes to Notre Dame".

The *Iowa Catholic Historical Review,* for October, contains an account of Bohemian (Czech) Catholics in Iowa, by W. A. Dostal; the History of the Catholic Press of Iowa, by Anne M. Stuart; and an article on Europe's Pennies and Iowa's Missions, by M. M. Hoffmann. The document section offers letters of Mother Mary Frances Clark, Father De Smet, Father Mathew, and Father Mazzuchelli, O.P.

A plan of co-operation in the study of the history of the Catholic Church in Iowa and Minnesota was discussed in January by members of the executive board of the Minnesota Catholic Historical Society and officials

of the Iowa Catholic Historical Society. Since Minnesota was at one time part of the Diocese of Dubuque, the joint project will, it is expected, make for greater unity and avoid duplication of effort.

Professor Joseph Schafer, in his editorial comment in the March number of the *Wisconsin Magazine of History*, on the Courts and History, subjects the opinion of Chief Justice William P. Lyons in the Edgerton Bible case to historical investigation.

The *Fourteenth Report* of the Texas Knights of Columbus Historical Commission, which is engaged in preparng for publication the *History of the Catholic Church in Texas*, shows considerable progress in the preliminary steps of the undertaking. A natural collateral interest of the commission is the advancement of beatification and canonization of the Venerable Antonio Margil de Jesus, O. F. M., pioneer missionary of Texas. A life of this saintly Franciscan padre, prepared by the Rev. Dr. Peter Forrestal, C. S. C., has been issued by the commission.

Vol. II, No. 4, of *Preliminary Studies* of the Texas Catholic Historical Society, distributed under the auspices of the Texas Knights of Columbus Historical Commission, is entitled *The Six Flags of Texas*, an address delivered by Dr. Carlos E. Castañeda, Latin-American Librarian, University of Texas (pp. 15).

Dr. J. F. Jameson's report of the Division of Manuscripts, Library of Congress, reprinted from the *Report* of the Librarian of Congress for the fiscal year ending June 30, 1932, shows a year of splendid administration and, despite economic conditions, important and numerous acquisitions. The European mission, made possible by the generous gift of Mr. John D. Rockefeller, Jr., ended with August 31, 1932. More than 1,600,000 prints from European libraries and archives are now in the Library of Congress as a result of the five years of effort in this direction. It is also reported that the Census of Medieval and Renaissance Manuscripts in the United States and Canada is nearing completion.

Within recent weeks the American Historical Association has distributed the following volumes of its *Annual Report*: Vol. I, 1931, containing the proceedings of the Association and the report of the committee of the American Council of Learned Societies on linguistic and national stocks in the population of the United States, the latter including studies on National Stocks in the Population as Indicated by Surnames in the Census of 1790, by Dr. Howard F. Barker, the Minor Stocks in the American Population of 1790, by Professor Marcus L. Hansen, and the Population of the American Outlying Regions in 1790, by the same scholar; Vol. III, 1930, a *Guide for the Study of British Caribbean History, 1763-1834*, by Professor Lowell J. Ragatz, which gives several references to the Catholics of Grenada and Jamaica; and Miss Grace Griffin's *Writings on American*

*History, 1929*, which appears in larger type and greatly improved format, and shows the same careful editing and indexing that have always marked Miss Griffin's work. Dr. Stock, co-editor of the REVIEW, is chairman of the Association's Committee on Publications.

The Department of Historical Research, Carnegie Institution of Washington, has issued its annual *List of Doctoral Dissertations now in Progress at the Chief American Universities* (December, 1932). This list shows 922 graduate students, a large percentage of whom will within the next few years be seeking teaching positions, to be engaged in the study of topics in the following fields: general, 12; Ancient History, 15; Early Church History, 3; Medieval History, 19; Modern European History, 34; Great Britain, 95; Ireland and the Dominions, 3; France, 57; Italy and Spain, 15; Germany, Austria, and Czechoslovakia, 25; Netherlands and Belgium, 3; Northern and Eastern Europe, 35; Asia and Africa, 61; United States, 495; Canada, 14; America south of the United States, 36. With the present supply of trained teachers far in excess of the demand, a serious problem is facing our graduate schools. Should not the candidates for the doctorate be frankly told at the beginning that the present outlook for academic positions is far from promising; should not the mediocre student be discouraged from continuing his or her work; and is it not desirable to bring about a fair elimination either by restricting the number admitted to the graduate school of any given institution (a method employed by some of our medical schools), and by an honest effort to raise the requirements of some of our universities to the higher level of our better institutions?

Dissertations also feature the current publications of the Institute of Historical Research, London. Its *Eleventh Annual Report* gives a list of students at the Institute, with the subjects of their M. A. and Ph. D. theses; its *Bulletin* for February contains summaries of dissertations, including one on Some Secular Activities of the English Dominicans during the Reigns of Edward I, Edward II, and Edward III, by R. D. Clarke; and its *Theses Supplement* for the same months prints particulars of historical subjects completed and in progress, in the universities and university colleges of the United Kingdom during 1931-32.

# BRIEF NOTICES

*Actes de S. S. Pie XI.* Tome II: Année 1924. (Paris, Maison de la bonne Presse, 1931, pp. 226.)

This is a convenient edition of the encyclicals, *motu proprios*, briefs, allocutions, etc., issued during the second year of Pius XI's pontificate, Latin text with French translation below. Among the important documents printed are the *Motu Proprios* of April 27 on biblical studies, and of October 2 on Latin studies in the Gregorian University. (F. J. T.)

ADAM, KARL, *Saint Augustine, The Odyssey of His Soul.* Tr. by Dom Justin McCann. (New York, The Macmillan Company, 1932, pp. 65, $1.00.)

St. Augustine's life and work readily lend themselves to a psychological interpretation. With the *Confessions* as a guide we may enter into the bewildering riches of his thought. The struggle for truth from his youth to his old age, the enthusiasm in his embrace of it, the restless impatience, the painful anxiety when it escaped him—all stand out clearly in his voluminous work. He was a link between the wisdom of the dying pagan world and the growing Christian world, and all that was good in the former passed through his mind, took new form therefrom and was handed down. The conflicting forces of passion, Materialism, Manichaeanism, and Neo-Platonism and the undying Christian training of a Christian mother fought in his mind which clung to one conscious end—the desire for truth which for him was happiness.

Only the internal aspects of the Odyssey are considered; the reader's acquaintance with the external counter-parts is taken for granted. The mental processes of Augustine are well-reasoned out or deduced from the writings and actions of the man, and we may well suppose that his soul did develop as the author narrates. Karl Adam has based his work on the texts of the Saint. He knows Augustine, not from an index or summary, but from the reading of him and from mature reflection upon his subject.

The study is well presented and generates enough interest to keep the reader for the brief time required until the end is reached. Several striking realities are happily put. In speaking of Augustine's "kicking against the goad" Dr. Adam says: "And yet the very fact that Augustine took up this attitude of protest against the Church, striving constantly to contrast his views with the Church's doctrine and to show her wrong, betrays to the psychologist that the authority of the Church was already more deeply rooted in his subconsciousness than was apparent to his conscious mind. He fought against the Church because he had inwardly to fight against her, because she already stood in his soul as a challenging power and compelled him to conceive his struggle for truth as ultimately a struggle with the Catholic Church." May not this explain the violent opposition of many in the learned world to the Catholic Church? They fight against the Church because they feel in their souls the power of her authority.

The author's practical conclusion must be dear to everyone who understands what it is to be a Christian. It is a plea for a return to the spirit

of Augustinian Christianity in place of the formalism which has pervaded the Church: the Church is the mystical Christ, the expanding living Christ, whose redemption is ever one and the same for all, from whom each draws the sustenance of his spiritual life as an individual sanctifying energy, in whom all have a genuine fellowship and essential union. (J. W. RUANE, S. S.)

AMERICAN ANTIQUARIAN SOCIETY, *Proceedings*, Vol. 41, Part 2, 1931. (Worcester, Mass., The Society, 1932, pp. xviii, 182.)

In addition to the regular reports of the Society, this number of the *Proceedings* contains five papers covering a wide range of topics. Lawrence S. Mayo is the author of "Thomas Hutchinson and His History of Massachusetts Bay." "A Maya Legend in the Making", by Edward H. Thompson, and "Reminiscences of Travel in Ecuador", by Joseph H. Sinclair take us far afield. Fourteen letters, comprising a correspondence between Josiah Gregg, Santa Fé trader, and Dr. George Engelmann, founder of the St. Louis Academy of Science, add further information to the scant knowledge we have of one of the most romantic figures of the Southwest, who was also one of the first historians of that region. The letters are edited by John T. Lee. The report is concluded by an article from the pen of Charles K. Bolton, "Nathaniel Bolton, A Forgotten New England Poet." (J. J. M.)

ARTZ, FREDERICK B., Oberlin University, *France under the Bourbon restoration, 1814-30*. (Cambridge, Harvard University Press, 1931, pp. xi, 443, $4.50).

This is an interesting study of one of the most critical periods in French history, a period the importance of which, has been insufficiently emphasized by historians. The destiny of the French nation was profoundly affected by the events which occured during the comparatively short compass of sixteen years. The present volume is evidently intended to give the student the main currents and the general background indispensable to an intelligent comprehension of the ideas and movements which characterize the epoch. The author has analyzed and summed up in several chapters the various aspects of the political, religious, economic, social and artistic life of the period. While quite complete these offer nothing strikingly new from the point of view of factual addenda or in the interpretation of known facts. We are, indeed, inclined to question the omission of some and the meaning placed upon others. Especially is this true in the chapters dealing with the "Clerical Question" and the "Romantic Revolt". Nevertheless the book is more than just a summary or a survey. The author is a competent historian and writes convincingly. He makes no attempt however to show the relation and the interaction of the different factors involved and as a result the work loses some of its value. It is somewhat arbitrary to separate the political from the religious, the social from the literary aspects even to show more clearly the evolution of each, and these surely were never more intimately bound up one with another. For the period was fundamentally one of reaction and re-orientation. Historical events of these years hardly bear witness to the intensely dramatic conflict existing between two fundamentally divergent philosophies of life and social organization, the attempt to reassert cherished

ideals and traditions in the face of ideological doctrines and a new spirit of progress and determinism which transcended national frontiers. These manifestations of French life, subject as they were in many respects to foreign influences, especially in philosophy, art and literature, were closely interwoven and should only be studied in relation to one another if we are to interpret clearly the underlying complexities of this transitional period of French history. Nevertheless this book serves well the purpose for which it was intended, and a selected bibliography adds to its worth. (BERNARD A. FACTEAU.)

ATTWATER, DONALD, *Father Ignatius of Llanthony.* (London, Cassell, 1932, pp. x, 248.)

Donald Attwater, well known for his editorship of the *Catholic Encyclopaedic Dictionary*, is working in conjunction with Father Thurston, S. J., to get through the colossal enterprise of re-editing and bringing up to date Alban Butler's *Lives of the Saints*, as a matter of fact he has become the chief responsible editor of the six months beginning with July.

He has found time to study the lives, not only of those pious souls within the pale of the Catholic Church but those earnest souls outside the pale of the Catholic Church, who have also striven to serve God, according to their lights.

He approaches the subject, not in the Comic Spirit nor in the spirit of ridicule, but in the spirit of sympathy and understanding. And as one well-versed in hagiography, he has shown us that "in spite of the mediaeval garb and halo of visions and mysticism that hung around him, Ignatius's sympathies were those of the religious middle-class Protestantism of Victorian England".

As an eye-witness, Donald Attwater gives us the story in an interesting and sympathetic way. The language throughout is simple and appealing. (A. BROPHY, O. F. M.)

BIHLMEYER, KARL, *Kirchengeschichte auf Grund des Lehrbuches von F. X. von Funk.* Vols. I, II; Ninth revised edition. (Paderborn, Ferdinand Schöningh, 1931, 1932, pp. xx, 306; xvi, 384.)

These volumes of a very notable work are for the most part reproductions of the eighth edition, with such emendations as were seriously necessary and with the addition of bibliographical material which appeared from 1925 to 1931 in the case of the first volume (to 692), from 1927 to 1931 in the case of the second (692-1517). The exhaustion of the eighth edition within four years speaks well for Dr. Bihlmeyer's re-working of Dr. Funk's history. Few American students, however, could in the reviewer's estimation learn their church history from such compactly written, encyclopedic pages, but then—American students are not German, and one fears to venture more than an opinion for the reason that *miserabile dictu* no one in the United States or Canada has put forth a comprehensive and teachable history of the Church. As a guide and reference work for students and teachers these volumes will long remain without an equal among recent publications in the field; even the expert and researcher will find them useful. Since the present edition so largely is an amended mechanical reproduction of its predecessor, little may

be said in criticism. The errors noted were very trivial. The revised edition of Gam's *Series episcoporum* probably appeared too late to be noted. Rand's *Founders of the Middle Ages* might have been listed. (F. J. TSCHAN.)

BOLTON, HERBERT EUGENE, Ph. D., *The Padre on Horseback.* (San Francisco, The Sonora Press, 1932, pp. 90.)

Few men have been more fortunate in a biographer than Eusebio Francisco Kino, an apostle to the Southwest of over a century and a half ago. In the charming little book, *The Padre on Horseback*, Doctor Bolton recreates the intrepid missionary and tireless explorer.

As a student in the universities of Freiburg and Ingolstadt, Father Kino distinguished himself in the mathematical sciences and was offered a professorship in the University of Ingolstadt, but refused the offer for he had decided to become a missionary to heathen lands. In 1681 the young Italian Jesuit was sent to Mexico, and six years later was appointed to Pimeria Alta. Here he established the mission of Our Lady of Sorrows (Nuestra Señora de los Dolores), and from this place as a base he continued his apostolic labors and explorations until his death in 1711.

The dramatic skill of the biographer reveals the secret of the astounding personality of Father Kino by complementing the unalloyed charity of the great missionary with the naïve affection of the natives for their "Great White Father". (Sister M. JOSEPH.)

CELESTE, Sister MARY, *The Old World's Gifts to the New.* (New York, The Macmillan Company, 1932, pp. ix, 497.)

Sister Celeste's brief text is an original and valuable contribution to the field of primary historical education. Some guiding theme, an educational governor, is necessary if the young student is to understand the relationships between widely separated historical events and the reasons for his study of these events. Such relationships are particularly difficult to explain to children of grade-school age, and it is this difficulty that is largely eliminated by Sister Celeste. In simple but precise and most understandable terms she explains what is meant by civilization and what have been the contributions of various historical peoples and periods to our modern existence. Written primarily for Catholic schools, this text naturally places emphasis upon the dominant rôle of the Church as a permanent historical force. (JOHN J. MENG.)

CHASE, STUART, *Mexico: A Study of Two Americas.* (New York, Macmillan, 1931, pp. vii, 338, $3.00.)

Mr. Stuart Chase is already known for his studies on life in the Machine Age. The present work is written in the same manner, that is, interesting and provocative. For one who remained but six months in Mexico and who spoke and understood Spanish "after a fashion", he has brought back from his extended travels through this country an astonishing number of observations, from which he has drawn conclusions. He is quite convinced that the Indian is the most important racial element in the country; that he is better off left alone to live in his primitive civilization; that Christianity has failed

to supplant paganism; that, and he quotes authorities, the Church has been motivated by "a persistent commercial spirit" and that it has failed "to return anything substantial in the way of education, care of the sick and needy, genuine solace for the soul." He adds, however that there are "out standing exceptions to this broad conclusion". But these he lets pass without comment as they "go without saying". Again according to the author there has been a steady decline of Mexican civilization from the time of the Spanish Conquest and that it reached its lowest ebb in 1917; that the greatest danger to Mexico is the invasion of American capital and the products of our industrial "civilization", represented by bill-boards, automobiles, ice-boxes, Arrow collars and rubber heels; that Mexico in turning back toward the Indian tradition, in separating Church and State, in establishing order, promoting education and hygiene has made definite progress toward peace and its rightful place as a nation. These are but a few of the general impressions one gathers from reading this book. Inclined as we are to question its historical value, and certainly many of its conclusions, we find it to be a vigorous and refreshing account of Old and New Mexico well worth reading. (BERNARD A. FACTEAU.)

COLTON, HAROLD S., *A Survey of Prehistoric Sites in the Region of Flagstaff, Arizona*. Smithsonian Institution, Bureau of American Ethnology Bulletin 104. (Washington, U. S. Government Printing Office, 1932, pp. vii, 68.)

The present report deals with an archeological survey of a small portion of northern Arizona lying between San Francisco Peaks and the Little Colorado River. It presents distinctive features of the individual ruins, the relations of early cultures with those of neighboring regions, and the relation of occupied regions with features of the external environment.

DAS, TARAKNATH, *Indien in der Weltpolitik*. (München, Verlag Georg D. W. Callwey, 1932, pp. 266, marks 4.80.)

This interesting volume is a German translation of the original American edition, enlarged and revised by the author, a well-known writer and authority on Far-Eastern affairs. In fascinating style and with a masterful command of the pertinent historical and political source material Dr. Das unfolds the development of English imperialism in India and the results of her "Realpolitik", as they appear today. A wealth of documentary evidence from English sources is adduced by the author in support of his thesis—that from the days of the English East India Company down to the present time the foreign policy of England has hinged upon and been determined by India, which in the words of Lord Curzon (p. 41) "measures the strategic boundary of the British empire". India constitutes the kernel of British world politics, Das maintains, and England's supremacy as a world power requires her dominance over that huge political aggregate from which potent and quickening forces radiate to China, Japan, and Russia, as well as to Persia, Turkey, Arabia and Egypt. The manifold problems arising out of this diversity and complexity of interrelations, so intimately associated with India's past and present history, are clearly and succinctly set forth in their salient features in the eighteen chapters comprising this volume. Moreover, problems not

alone of India but of Asia as a whole receive attention, so that this book proves most timely and enlightening at the present time, while the outside world follows with close attention the gigantic struggles and changes going on in the orient. While Dr. Das, a native of India and a naturalized citizen of the United States, favors India's independence and the establishing of a United States of India, and writes from the viewpoint of an Indian nationalist, he predicates his statements largely on official British documents and writings of leading British statesmen and writers, so that the reader can not but note with pleasure the scholarly and fair treatment that he accords current issues otherwise highly controversial. (WILLIAM F. NOTZ.)

DENSMORE, FRANCES, *Menominee Music*. Smithsonian Institution, Bureau of American Ethnology Bulletin 102. (Washington, U. S. Government Printing Office, 1932, pp. xxii, 230.)

The material comprised in this paper was collected from among the Menominee Indians of Wisconsin in 1925, 1928, and 1929, the recordings of songs being done at Keshena, Neopit, and Zoar. The purpose of the present work is to show the resemblance, or lack of resemblance, between the Menominee and Chippewa songs.

DENSMORE, FRANCES, *Yuman and Yaqui Music*. Smithsonian Institution, Bureau of American Ethnology Bulletin 110. (Washington, U. S. Government Printing Office, 1932, pp. xvii, 216.)

The work presents a study of the songs of a group of tribes living along the Colorado River in northwestern Mexico, the river culture affording an interesting contrast to the woodland, plain, high plateau, and desert cultures previously studied. The inclusion of many plates, text-figures, and a list of the songs arranged in order of species and series, adds immeasureably to the value of this study. (E. C. LAM.)

DONOVAN, GEORGE FRANCIS, *The Pre-Revolutionary Irish in Massachusetts, 1620-1775*. (Menasha, Wisconsin, George Banta Pub. Co., 1932, pp. 159.)

This is a doctorate thesis submitted at St. Louis University in 1931. Its purpose "is to set forth facts concerning the Irish element in Massachusetts during the seventeenth and eighteenth centuries, correct wrong impressions, and finally, establish a firmer basis from which future research or activity in the same or similar fields will begin." In the author's endeavor to find traces of the Irish in Massachusetts he has performed a monumental piece of research among the published Vital Records of the various towns of the state. Wherever possible he has added further genealogical details of the more prominent Irish settlers. Tables have been prepared showing the ratio of the Irish population to the total population in different sections in 1765.

The excellence of the thesis has been marred by many errors in assembly. Every percentage given in the book must be multiplied by 100 in order to obtain the correct value, demanded by the figures. In tables where the expression "average percentage" is used, the word "average" must be omitted because its use is erroneous. Tables V and VII are unnecessary; Table XI has been badly headed. All the population tables, except that for Boston,

are computed for 1765; Boston's proportionate population in that year must be estimated. The use of percentage growth or relation in Tables V, VI, IX, and X is entirely unnecessary and certainly of no value.

The thesis makes no attempt to distinguish between the immigrants from Ulster or from southern (the present Free State section) Ireland, nor does he show that this is an important and up to his time unsolved problem. He has not offered any reasons for the antagonism between the Puritans and the Irish. Finally he has made an arbitrary selection of Irish names, where other confirmatory data was lacking and shows no knowledge of Matheson's work on Irish names.

The danger of attempting to compute the Irish element in the population in colonial America by picking out Irish names has been fully discussed in the "Report of the Committee on Linguistic and National Stocks in the Population of the United States," in the *Annual Report of the American Historical Association for 1931*, I, 232-270. A comparison between the figures given in that Report and in the thesis is interesting. In 1790, according to the Report, the Irish in Massachusetts numbered 14,554, amounting to 3.89% of the population; in 1765, according to the thesis, there were 2,730 Irish, a percentage of 2.27. An immigration of nearly 12,000 in 25 years seems impossible and the answer to the difference in the two sets of figures seems to be found in the fact that Donovan lists only identifiable Irish. He has no way of controlling Anglicized Irish names and Ulster names which are similar to the Scotch; hence he must omit them from his data.

The thesis is helpful in presenting under one cover the data on Irish in colonial Massachusetts. Beyond that it is of little value for the study of the Irish immigration problem or of the problem of the percentage of the Irish in the population. His data is incomplete and the results are therefore inaccurate and misleading. (A. J. RILEY.)

ETTINGER, AMOS ASCHBACH, *The Mission to Spain of Pierre Soulé, 1853-1855. A Study in the Cuban Diplomacy of the United States.* [Yale Historical Publications, Miscellany XXII.] (New Haven, Yale University Press, 1932, pp. xiii, 559, $4.00.)

The career of that extraordinary diplomat, Pierre Soulé, as American minister to Spain, has long deserved fuller treatment than has hitherto been accorded it. Dr. Ettinger, with a satisfying wealth of details culled from European and American archives, has amply filled the gap which existed in the story of our Cuban diplomacy. Soulé's six attempts to obtain Cuba for the United States, culminating in the Ostend Manifesto of October 18, 1854, are dealt with in the four central chapters of the book. They are preceded by six more or less introductory chapters of considerable value which deal with the international importance of Cuba and of slavery in 1851, with Anglo-French accord and American diplomatic isolation, with Soulé's personal antecedents, with his appointment to Spain, and with his journey to and reception at his new post. Concluding chapters sum up in terse and accurate terms the conclusion of the mission and the results of Dr. Ettinger's investigations. In an excellent *Note* the author shares with his readers the bibliographical experience of his comprehensive investigations.

In keeping with the trend of much modern history writing, Dr. Ettinger has woven into his narrative of political events a rather thorough study of contemporary opinion as expressed in the columns of American and European newspapers. Such a study, in itself, would be a helpful contribution to the knowledge of American group psychology. As a part of Dr. Ettinger's otherwise admirable work, it detracts from the clarity of his narrative without adding a great deal to its actual historical value. The inclusion of such extraneous material arouses in the reader at times a desire to skip every page bearing italicized newspaper names. The merit of the author's central narrative alone prevented the reviewer from doing likewise. (JOHN J. MENG.)

FAWKES, ALFRED, *The Church a Necessary Evil.* With a Memoir by H. D. A. Major. (Oxford, Basil Blackwell, 1932, pp. 110.)

This volume is a series of sermons preached by the late Alfred Fawkes. They are the productions of a man who had had a strange religious experience. An ardent Tractarian at Oxford, he had been ordained a deacon of the Anglican Church. After a year's curacy at St. Paul's, Brighton, he entered the Catholic Church. Six years later Cardinal Manning ordained him a priest of that Church. For twenty-eight years he remained a Catholic, but on Easter, 1909, he was received back into the Anglican Church. From 1911 until his death on All Souls, 1930, he was was vicar of the little country parish of Ashby St. Ledgers. Despite his strange spiritual Odyssey he seems to have been markedly sympathetic and understanding, a man of real talent and with a genuine love of books.

The sermons here collected were all apparently delivered after his return to the Anglican Church. The first of them in the collection, although the last to be delivered, gives the name to the book. Each of them represents a deep-seated Modernistic conviction. They are all controversial, endeavoring at least implicitly to justify his position, but showing the groping of a still disillusioned and unsatisfied man. They represent that intellectual searching for and weighing of ideals which characterize all the votaries of that school, whether religious, artistic, or mathematical.

Fawkes was an Erastian, for to him "the supremacy of the State is the condition of religious liberty; and it is heretics who have made life possible within their [the Churches] fold" (page 93). His objection to the Church, not alone the Catholic, was that it was content "to appeal to the stationary elements of society"; he preferred a Gnostic Church that would "move on the upward curve of humanity, throw herself into the intelligence, the heart, the higher purpose of mankind" (page 101). For him the "Church is a necessary evil . . . for on the one hand, we cannot dispense with a Church; and, on the other, the greatest advances in religion have been made by men who were disowned by the Churches" (page 93). He felt that religion was not a "dogmatic formula or a ceremonial observance, but an atmosphere in which life is lived as a whole" (page 94). But these sermons do not portray those ideals which he sought outside the Catholic Church because he could not find them therein. He was one of those converts, attracted by the ritual and stability of the Church in his youth, but later was weaned away by his historical and patristic researches which led him to overemphasize certain

transient elements. The necessary crystallization and clarification of doctrine which has become part of a conservative but none the less fluid liturgy, irked him, for he wished a much more fluid liturgy, more adaptable and conformable to his Gnostic spirit. (ARTHUR J. RILEY.)

FISCHER, JOSEPH, S. J., Ed., *Claudii Ptolemaei Geographia.* [*Codices e Vaticanis selecti phototypice expressi . . . Series major, Volumen XIX, Tomi quatuor* (one volume in large folio, 3 volumes in royal quarto).] (Leiden, E. J. Brill; Leipzig, Otto Harrasowitz, 1932, 450 Dutch florins.)

The present work should be welcomed by all who are interested in the progress of geography through the centuries, and who have some realization of the tremendous influence of Claudius Ptolemaeus as *the* geographer, supreme in his domain, from his own age down into early modern times. It contains a facsimile of the Greek text of our oldest Greek Ms. of Ptolemy, *Urbinas Graecus 82*, on 220 plates, a palaeographical and critical introduction to this MS., reproductions of all the ancient maps contained in it, reproductions of a large number of other ancient maps taken from various Greek, Latin, and Arabic MSS. of Ptolemy, and an elaborate monograph on the life and works of the great geographer, with special emphasis on the history and influence of his Geography through the centuries. The editor was assisted in the paleographical introduction to the Greek text by Msgr. G. Mercati and by P. Franchi de Cavalieri, but all the rest of the work is his own.

Father Fischer has crowned his long and scholarly career in geographical research with a truly monumental achievement, and it is gratifying to learn that His Holiness Pope Pius XI in recognition of his great work has honored him with a gold medal.

Every important library at least should hasten to procure these volumes. The work appears in a limited edition of 350 copies, and considering the larger cost of printing such material, the price is remarkably reasonable. (M. R. P. M.)

FOUCAULT, Most Reverend A. G., *The Venerable Jean-Martin Moÿe.* Translated from the French by the Sisters of Providence of Kentucky. Foreword to the English translation by Rev. Peter Guilday, Ph. D. (Milwaukee, Bruce Press, 1932, pp. 103.)

Within the pages of this small compact biography the Bishop of Saint-Dié has revealed a life of remarkable fertility and great sanctity. The dynamic personality of Jean-Martin Moÿe stands out in bold relief, at one time as the zealous priest and ardent missionary, at another as the anxious father and founder of communities established by him in France, Germany and China. This life story will be of interest to all who wish to advance the Kingdom of Christ in foreign lands. To the pagans in China the Venerable Jean-Martin Moÿe devoted ten years of his life. There he established the Chinese Christian Virgins, a society similar to the congregation he had founded in Europe. The French Revolution forced him into exile and charity finally claimed him as a victim while serving cholera patients. Numerous footnotes scattered throughout the volume add much interesting and valuable information. A supplementary pamphlet, *The American Foundation of the Sisters Of Divine*

*Providence of Kentucky*, briefly relates the story of the establishment of the Sisters in the United States (15 pages). (Sister REGINA, O. S. B.)

GALET, Lieutenant General, *King Albert in the Great War*. Trans. and edited by Major-General Sir Ernest Swinton. (New York, Houghton Mifflin Company, 1931, pp. 341, $6.00.)

If the present King of the Belgians has been able to retain his throne in the midst of tottering monarchies, it is due in no small measure to his heroic conduct during the World War. He was the only monarch to assume active command of his nation's troops. This book discloses for the first time the crucial part he played in the struggle. In it we have a presentation of the Belgian case from a period anterior to the outbreak of hostilities to the end of the year 1914. It describes a phase of the war about which practically nothing has been written in English. The book has been derived from official sources. It is abundantly documentated and fairly bristles with maps and photographic illustrations. The author was military adviser to the King. He lived in daily contact with him and had first-hand knowledge of the motives for action and of the causes of what took place. He does not give us a lengthy narrative of the actual fighting but takes us rather behind the scenes and lets us into the confidence of those in control.

Apathy, neglect of warnings and radical differences of policy among army leaders account for the unpreparedness of the Belgian army. His Majesty did not share the boastful optimism of certain military leaders concerning the ability of the troops. Neither did he overestimate the importance and strength of the fortress of Antwerp, once hostilities began. The author insists that as late as the 31st of July, 1914, Belgium was not sure whether it would have Germany or France as its enemy (pp. 29-31). He takes issue with the French explanation of the defeat at the Battle of the Frontiers, asserting that "the slowness of the French command to adapt itself to the actual situation" and not the failure of Belgium and British troops to respond readily to the directing will of the Generalissimo was the real cause of the disaster (p. 148). Withal he spares no criticism of the Belgian troops and points out flagrant instances of wretched leadership. He explains the principles that governed the King's conception of grand strategy. We see the quality of the directing genius of the command that, isolated from the Allies, yet forced the Germans to deploy extraordinarily large forces to effect the passages through Belgium. The opening of the Nordwaart sluice to clinch the victory of the Yser, furnishes an example of ingenious tactics in the face of overwhelming odds. The odds, he declares, would not have been uneven had the French acted quickly enough from the very beginning of hostilities. "Between the 8th of August, the date on which the Army occupied the position on the Gette, and the 19th, the date of its withdrawal into Antwerp, the Generalissimo had a long period in which to take up in adequate strength the splendid line of resistance Antwerp-Namur, marked out by the Gette" (p. 150). He neglected to despatch the necessary troops.

The book is probably too favorable to King Albert and to the Belgian viewpoint. His Majesty was likely not exempt from mistakes though none is clearly pointed out. Thus, if he had been as firm in refusing the political

appointments of officers with whose military policies he had no sympathy as he later was in countermanding their orders, much embarassment might have been avoided. At the defence of Antwerp, "the direction of operations was hampered by the existence of two independent high authorities, the General Staff of the Army, and the Government of the Fortified Position of Antwerp. The Governorship of the Position of Antwerp was a recent and unfortunate creation. King Leopold II had always refused to appoint a Governor". Albert, in the crisis, had to abolish the new office (pp. 165-166). But, even discounting the author's enthusiasm, King Albert still remains as the able leader of a noble cause and, the inspiring genius of a magnificent defence. (JOHN FINNEGAN.)

GATSCHET, ALBERT S., and SWANTON, JOHN R., *A Dictionary of the Atakapa Language Accompanied by Text Material.* Smithsonian Institution, Bureau of American Ethnology Bulletin 108. (Washington, U. S. Government Printing Office, 1932, pp. 181.)

The present publication contains all the Atakapa linguistic material now known to be in existence, and, since no speakers of Atakapa remain and there is slight prospect of amplifications from manuscript sources, any appreciation of the language itself and its relations to other Indian tongues must rest upon this. The arrangement of the material in this work is similar to that in the *Biloxi Dictionary*, Bulletin 47. (E. C. LAM.)

GAUDEFROY-DEMOMBYNES, M., and PLATONOV, S. F., *Le Monde Musulman et Byzantin jusqu'aux Croisades.* [*Histoire du Monde*, publiée sous la direction de M. E. Cavaignac. Tome VII (1).] (Paris, E. de Boccard, 1931, pp. iv, 591, 50 fr.)

This volume is nearly encyclopedic and might quite properly have taken its title from Asiatic history. The editor of the series has prefixed to M. Gaudefroy-Demombynes' chapters on Mohammedanism an essay on the history of Asia from the time of the Hun invasion to about the years in which Islam swept over the continent. Particularly valuable is M. Cavaignac's short treatment of Byzantine relations with China in the Tang period. The editor has also written some pages on the history of Byzantium from the seventh to the eleventh centuries. M. Gaudefroy-Demombynes' work on Islam forms the major theme of the volume. If one does not find much that is entirely new in these pages, the old gains from the simplicity of statement and the clear ordering of the matter. There is no bombast, no extraordinary claims for Islam and occasion there was for extravagance because the author entered fully into the political and cultural phases of the Ommiad and Abbassid caliphs. M. Platonov's chapters, translated from the Russian, present a fresh review of developments in the eastern parts of Europe to the thirteenth century. (F. J. TSCHAN.)

GILLE, Dr. HANS, *Das Zeitalter der Gegenreformation.* [*R. Oldenbourg's geschichtliches Quellenwerk*, vol. IV.] (Berlin und München, R. Oldenbourg, 1930, pp. 140, mk. 2.20.)

Sixty-six extracts with explanatory introduction and footnotes, covering the period of the Catholic Reformation in Europe for its political, economic,

religious, artistic phases, besides such topics of human interest as witchcraft and demonology, linguistic interests, national academies, scientific developments, make up this little volume. Few of the source selections here brought together appear in the compilations available in English. We miss, however, extracts illustrating affairs in the east and south, such as the halting of the Turk at Lepanto and Vienna, and the Moors in Spain. (F. J. TSCHAN.)

GOTHEIN, EBERHARD, *Boethius' Trost der Philosophie, lateinisch und deutsch übersetzt.* (Berlin, Verlag der Runde, 1932, pp. 215.)

This posthumous translation of one of the books of the ages is especially welcome in a period such as the present. Eberhard Gothein began this work in the seventies on the basis of the Peiper text (Leipzig, 1871), but carefully attended to the emendations suggested by critics in the course of more than half a century. It is a pity he could not live to see his translation in print. Marie Luise Gothein made the final corrections and added a *Nachwort* on Boethius' life and character. (F. J. T.)

GOTHEIN, PERCY, *Francesco Barbaro: Früh-Humanismus und Staatskunst in Venedig.* (Berlin, Verlag Die Runde, 1932, pp. 419.)

This scholarly book by a young German historian is a valuable contribution to the period of humanism. The book is valuable because it is one of the few historical biographies which breaks with the tradition set by the 19th century biographers and generally followed ever since. The biographies fashioned after this tradition treated only such tragical or heroic personalities who were unique in a class by themselves, detached from their contemporaries, examples of unattainable greatness or contemptible baseness, products of a believing phantasy and not of convincing reality.

The heroes of Humanism and Renaissance thus were the Medicis and the Sforzas the background of their deeds (or misdeeds) Florence and Milan.

Mr. Gothein breaks with this tradition. He holds to the opinion that the present generation is not interested in fantastic greatness, that it prefers reality to mirage, that it turns to the past for such prototypes whom it can follow and imitate, whose acts and deeds can serve as norms in their attempt to solve the riddles of our social, economic and political order. This is the reason why Mr. Gothein goes to Venice for such a type and gives us the biography of Francesco Barbaro.

The background is Venice. This aristocratic Republic—as Mr. Gothein shows—was not only mistress of trade and commerce, but also a city in which as the great intellectual movement, humanism, found its proper appreciation and cultivation, so statesmanship, scientific government, its greatest success. Francesco Barbaro is a true representative son of this Republic: he is a great scholar, soldier, and a great statesman, but all that in such a natural fashion that we cannot help see in him the real man, whom we can and should follow.

The book is based entirely on original research and is the result of laborious study of family archives. It is extensively documented, has an exhaustive chronological table and a useful bibliography. (TIBOR KERECKES.)

GREY, Sir EDWARD, *Speeches on Foreign Affairs, 1904-1914*. Edited by Paul Knaplund. (Cambridge, Harvard University Press, 1932, pp. 327.)

Twenty-two speeches by the Liberal Secretary of State for Foreign Affairs in the Balfour, Campbell-Bannerman, and Asquith cabinets have been selected by the editor for publication in this handy volume. Beginning with his speech of June 1, 1904, in the House of Commons on the Anglo-French Convention, they continue to that of August 3, 1914, on the position of Great Britain with regard to the European powers. Including, as they do, statements of British foreign policy in relation to practically every European crisis during the eventful years immediately preceding the World War, these speeches will be of considerable interest to historians of the contemporary period. They afford an authoritative and suggestive insight into the motives of Britain's conduct in regard to the struggle between Alliance and Entente which resulted in the world-wide conflagration of 1914-1918. (JOHN J. MENG.)

HAMPTON, VERNON B., *Religious Background of the White House*. (Boston, The Christopher Publishing House, 1932, pp. 416.)

In this book Mr. Hampton endeavors to prove the statement of Alexis de Tocqueville that: "America is great because America is good", by showing that America is good because we have had men and women in the White House of a remarkably religious nature. He presents to us the religious spirit of the Presidents and their wives, showing not only their Christian upbringing and church affiliations, but also their attitude toward religious toleration. He over emphasizes the five Presidents and seven first ladies who were reared in parsonages.

Constitutionally there is no religious qualification for the Presidency, but, Mr. Hampton shows how the American people by a religious censorship set up by themselves have kept several available and able men from the White House. This attitude has shown itself most vividly in an anti-Catholic prejudice to which the author devotes an entire chapter.

Mr. Hampton has gathered together all the available material concerning this hitherto neglected phase of White House history. He has handled the material in an impartial manner but his writing is more edifying than convincing. Nevertheless the book should prove to be a valuable reference work. (FRANK J. GUY.)

HARRINGTON, JOHN P., *Tobacco among the Karuk Indians of California*. Smithsonian Institution, Bureau of American Ethnology, Bulletin 94. (Washington, U. S. Government Printing Office, 1932, pp. xxxvi, 289.)

A complete study of the Karuk Indians of California with regard to tobacco, based principally upon a study of their language as the best psychological and mythological approach to their knowledge and practice in the use of it.

HEILBRON, BERTHA L., *With Pen and Pencil on the Frontier of 1851: The Diary and Sketches of Frank Blackwell Mayer*. (St. Paul, The Minnesota Historical Society, 1932, pp. xii, 214.)

The book embodies the sketches of Frank Blackwell Mayer, a young artist of Baltimore, who was attracted to the two-year old Minnesota Territory in

1851 by the news of the forthcoming treaties with the Indians. By virtue of these treaties, the Indians were to enter another stage of retreat before the steady advance of the white man. Mayer's object in going to Minnesota was to observe Indian life at first hand and to find subjects for his brush and pencil. On his journey he recorded his impressions with "pen and pencil" in a series of sketch-books and diary. Mayer's diary, illustrated with selections from his drawings forms the substance of the present volume. His spelling, capitalization and punctuation have been followed throughout the book. The attractive little volume furnishes one with a fresh and accurate picture of life in the great Northwest at that time. (FINTAN G. WALKER.)

HILLYER, V. M., *A Child's History of the World*. 14th printing. (New York, The Century Co., 1932, pp. xxvi, 480.)

Most laudable in its purpose, and admirably done, this book has reached its fourteenth printing in eight years. Yet one hesitates to commend it to parents and teachers who really wish children in their charge to get correct first impressions of some periods of history. No doubt under the influence of war hatreds Mr. Hillyer compares the early Germans with the "toughs" he knew as a boy down near the gas house and railroad tracks. The German tribes were "gangs" not unlike the "gang" of Huns whom Leo I and his cardinals (*sic*) persuaded to leave Italy. This characterization of the early Germans necessarily involves Mr. Hillyer in trouble—he has to observe that "strange to say" they were quick to learn. The chapter on the Great War fortunately is now so ridiculous that "most nine-year olds," for whom the book was written, will smile. Although no one will deny that Europe about 500 A. D. was intellectually at low ebb, it may be asked whether, instead of emphasizing the darkness of the period and of maintaining that darkness pretty well to the time of the Renaissance—in spite of monks, of Charlemagne, of cathedrals that were bibles in stone, the compass, etc.—when it was "off with the old" and "on with the new," there might not have been emphasis on the continual growth during this long "dark" period, growth of a kind that harmonizes well with the growth that is going on in the child that is reading this book? This sort of exposition, of course, will not fit logically with the philosophy which pervades our educational theory, and hence, this book. Other points we might make: King Arthur ruled, the Teutons were ignorant and the Arabs were bright; Charlemagne was a king of France; people believed that the world would come to an end in the year 1000; Peter the Hermit's crusade is confused with the nobiliary movement that took the cross at Clermont; the crusaders sang "Onward Christian Soldiers" as they advanced against the Mohammedans; the pope was the only one who could give Henry VIII a divorce. After all there does seem to be some need of cooperation between the men who know history and the men who know how to present its subject matter to the young. Furthermore, is it clear why so much of our college teaching of history must consist of pulling up what may be called "historical weeds"? (FRANCIS J. TSCHAN.)

KARPOVICH, MICHAEL, *Imperial Russia*. VERNADSKY, GEORGE, *Russian Revolution, 1917-1931*. (New York, Henry Holt and Co., 1932, pp. 106, 133.)

These little books are two of the *Berkshire Studies in European History* and

like the others in the series are designed as a week's reading each, neither too specialized nor too elementary, for college classes meeting three times a week. Hence the division of each into three chapters of approximately equal length and suitable for one day's assignment.

Dr. Karpovich's book outlines the rise of the Russian Empire in the first half of the nineteenth century to the Crimean War, the reform and reaction in the last half of the nineteenth century up to the Russo-Japanese War, and the constitutional experiment consequent upon the revolution of 1905 up to the World War and the fall of the Imperial Government.

Dr. Vernadsky's book takes up the thread of Russian history from this point. After tracing the background and immediate causes of the Russian Revolution, political, industrial, economic, agricultural and (in a single page) religious, he describes the March and November revolutions of 1917 up to the separate peace with Germany signed at Brest-Litovsk. The last of his three chapters deals with the development and activities of the Soviet state from 1918 to 1931, including the first three years of the Five-Year Plan.

A bibliographical note *raisonée* and an adequate index completes each volume. The Catholic reader will wonder why, in spite of the necessary compression in the book, only three or four paragraphs are devoted to the important position of religion in the Russian Empire and not more than twice that space to its position in Soviet Russia. Such outstanding events as the execution of Monsignor Budiewicz, which shocked the entire outside world, are not even mentioned. Significant also is the failure to include either Father Walsh's *Rise and Fall of the Russian Empire* or his *The Last Stand* in the bibliographical note of either of these little books. In other respects, however, the two books constitute handy little manuals of the periods of Russian history which they are intended to cover. (HERBERT WRIGHT.)

KLEIST, JAMES A., S. J., Ph. D., *The Memoirs of St. Peter.* (Milwaukee, The Bruce Publishing Company, 1932, pp. xiv, 216.)

The *Memoirs of St. Peter*, a work commended by the Biblical Institute at Rome, is not a book whose content furnishes the entertainment usually expected from memoirs. It is a new translation of the old and respectable gospel of St. Mark, done in sense-lines and distinguished by diction based on the latest studies of the Koine. There are five introductory chapters, in one of which the author sets forth the genesis of the rather misleading title; in another, the features of the translation, particularly the use of sense-lines. A sense-line, according to the author, "is precisely a line that by itself makes sense." This arrangement of the gospel by sense-lines, designated "colometry," gives the text an appearance of free verse. The gospel in its colometric setting is followed by brief notes, theological comment, and an index. Though the whole work, modestly and respectfully dedicated "to all plain folk that love the Good Tidings of St. Mark," lacks the intimacies of memoirs, it certainly contains sound and delightful instruction for readers of every description. (THOMAS J. MCGOURTY.)

KRESS, ANDREW J., Ph. D., *Capitalism, Cooperation, Communism.* (Washington, D. C., Ransdell Inc., 1932, pp. viii, 141, $2.00.)

Dr. Kress in his book does not attempt to solve all the problems of our

ailing economic system, neither does he prescribe a universal medicine for all of our economic ills. All he suggests is a simple remedy, tried with success at home and abroad: Cooperation. To press his point Dr. Kress explains the meaning of cooperation, surveys briefly the history of the movement in certain European countries and in the United States, to show then the means by which in the cooperative system the value of Capitalism can be retained and the insecurity of the communistic experiment averted.

The book is written rather for the general public and the novice in economics. For both it is a readable, useful and commendable book. The student will miss the scientific treatment and regret the absence of an index and bibliography.

It is to the credit of the author that through the book he is sincere in his convictions and consequently in his deductions. Cooperation is not a hobby with Dr. Kress, it is his economic belief. (TIBOR KERÉKES.)

LA FLESCHE, FRANCIS, *A Dictionary of the Osage Language.* Smithsonian Institution, Bureau of American Ethnology Bulletin 109. (Washington, U. S. Government Printing Office, 1932, pp. 406.)

A complete dictionary of the Osage Language and its usages. There is added a phonetic key and an appendix giving the Days and Months, Description and Paraphrases of Wi-gi-es, Legends, Sayings and Expressions, and Stories.

LUQUET, G.-H., *The Art and Religion of Fossil Man.* Tr. by J. Townsend Russell, Jr., with a preface by George Grant MacCurdy. (New Haven, Yale University Press; London, Humphrey Milford, 1930, pp. iv, 213, $5.00.)

M. Luquet's sober sense in a field that intoxicates the imagination of many is as refreshing in the English of Mr. Russell, Assistant in Archaeology in the United States National Museum, as in the French original. The work under review considers first the art of the men of the European Upper Paleolithic or Reindeer age, beginning with the Aurignacian and ending with the Magdalenian cultures. The art of this period was varied and, contrary to the often expressed opinion, originated not in magic, but in a desire to express the beautiful. In the second part of the book are considered the Cult of the Dead and the relations between primitive religion and magic. Interesting is the contention that men in this early age believed both in a life after death and in the efficacy of certain practices intended to act upon them. The volume is well illustrated. (F. J. TSCHAN.)

MARY JAMES, SISTER, *Providence: a Sketch of the Sisters of Providence in the Northwest, 1856-1931.* (Portland, Ore., Kilham Stationery and Printing Co., 1931, pp. xiv, 88, $1.00.)

This pious sketch of the history of the Sisters of Providence is put forth to preserve what is most deserving of preservation, the record of the charity and zeal of a band of noble women in our far Northwest. The narrative is well connected with the history of the Oregon country, which is a matter not always kept in mind by writers of religious history. Unfortunately this account stresses, quite pardonably, the pioneer days of the community

and reaches into the later, the more recent years, only now and then in a sketchy manner. (F. J. TSCHAN.)

MIELZINER, ELLA MCKENNA FRIEND, *Moses Mielziner, 1828-1903: A Biography with a Bibliography of His Writings.* With a reprint of his "Slavery among the Ancient Hebrews" and other works. (New York, privately printed, 1931, pp. xvi, 254.)

This volume commemorates in a fitting way a scholar of the old Jewish school that is unfortunately passing out of favor with many of the younger generation of Hebrews. Although some of the reprints are not of general interest, one welcomes the two well-known Mielziner essays on "Slavery among the Hebrews" and "The Legal Maxims . . . of the Talmud"; also the documents relative to the American Jewish pulpit and the slavery agitation of the early sixties. The biography of the Rabbi Mielziner is exceedingly well done. (F. J. TSCHAN.)

MOONEY, JAMES, and OLBRECHTS, FRANS, *The Swimmer Manuscript. Cherokee Sacred Formulas and Medicinal Prescriptions.* Smithsonian Institution, Bureau of American Ethnology Bulletin 99. (Washington, U. S. Government Printing Office, 1932, pp. xvii, 319.)

A complete ennumeration of the diseases common to the Cherokee and the magic formulas used to cure them. Many charts, illustrations and interlinear translations are given in the text.

MORICE, Chanoine HENRI, *La Vie Mystique de Saint Paul.* (Paris, Pierre Téqui, pp. xiv, 250, 10 francs.)

This valuable study of Saint Paul as a teacher of mysticism is another great contribution from the prolific pen of Canon Morice. "The mystical state," says the author in his preface, "is the conscience of the operations of God in us. It is the grace felt or, as it has often been said, an awakening of God in the soul." Saint Paul is considered as a contemplative, a doctor and the lover of Christ. His mysticism is contrasted with that of Saint Teresa and Saint John of the Cross. Saint Paul was not only "a great thinker" but also "a man of action" and a "conqueror of souls." Students of hagiography will enjoy reading this vividly written book which is to be followed by another entitled, *L'âme de Saint Paul.* (PAUL A. BARRETTE.)

MORLEY, FELIX, *The Society of Nations, Its Organization and Constitutional Development.* (Washington, The Brookings Institution, 1932, pp. xvii, 657.)

This study of the League of Nations is distinctive for its closely reasoned appraisal of the constitutional evolution of that society in the direction of becoming a super-state. It includes a history of the verbal changes made in the interest of defining the concept of sovereignty when drafting the Covenant, an analysis of the functional development and the character of the power exercised by the Secretariat, the Council, and the Assembly, and a special study of the growing supremacy of the Assembly, particularly as shown in the Sino-Japanese dispute of 1931-32. Familiarity with the Far East and especially with League institutions, drawn from years of privileged associa-

tion and observation, give exceptional authority to Mr. Morley's data and conclusions. His final chapter admirably presents the factors instrumental in producing a change in the political theory of the League. The book is equipped with an amended text of the Covenant, a chart of current League activities, and an adequate index. (ELIZABETH M. LYNSKEY.)

NICKERSON, HOFFMAN, *The Inquisition: A Political and Military Study of Its Establishment*. Preface by Hilaire Belloc; 2d ed., with a new preface on the Battle of Muret. (Boston and New York, Houghton Mifflin, 1932, pp. xlii, 268, $4.00.)

After getting by a dedicatory letter and a preface to the second edition of this book by the author one comes upon thirteen pages of Hillaire Belloc. Thereupon there comes a chapter on the "Mediaeval Recovery of Civilization" which rehearses many of the old stories about the utter darkness of the period after Charlemagne, when European civilization was "becoming" and, therefore, deserves a better judgment than, "the morasses from which the Mediaeval rise begins." Then, at last, the book itself, beginning with chapter II on Languedoc and the Albigenses and ending with chapter VII on American prohibition. The five chapters that make up the straightforward narrative on the subject of the Inquisition are delightful, as is all Mr. Nickerson's work, and well worth reprinting. It would be vain of us to say more because Mr. Belloc has already said all a reviewer could possibly say about the work in his prefatory circumambulation. (F. J. TSCHAN.)

*Persecution and Liberty*. Essays in honor of George Lincoln Burr. (New York, The Century Company, 1932, pp. xviii, 482, $5.00.)

This book, written by admirers and some of the former students of Professor Burr of Cornell University, is not, as the title implies, a "history" as such of the whole subject of persecution and liberty, but a series of chronologically arranged monographs most of which deal with it directly or indirectly. Some do not touch upon it at all. This seems regrettable because a fine opportunity was thereby let go for an adequate treatment of this difficult question by a group of real scholars. As it is, the essays are invariably interesting and stimulating. Their acquaintance with original sources is intimate, and even the reader who might occasionally dissent from their interpretation of the same will readily grant their conscientiousness. Most commendable also is the general tone of judicious calm characterizing the essays. The reviewer however is somewhat intrigued by the inclusion of some historic personalities of comparative obscurity and the omission of others of far greater prominence in the history of persecution and liberty. (LUCIAN JOHNSTON.)

PISZTER, Dr. EMERICUS, O. Cist., *Chrestomathia Bernardina*. (Turin, Marietti Library, 1932, pp. xiii, 392.)

Nearly a decade ago Pope Pius XI exhorted the superiors of religious Orders and congregations to make the works of St. Bernard, St. Bonaventure, St. Thomas, St. Alphonsus and other great masters of the spiritual life more easily available to their novices and to all who might be contemplating a religious life. Naturally the sons of St. Bernard welcomed this opportunity

to make the works of their great Doctor Mellifluis more widely known, and the present work represents one of the first fruits of the pope's exhortion. Using Migne as a basis, the compiler has, in scholarly fashion, made a very fitting selection from the works of St. Bernard. The selections have been carefully woven together into a systematic exposition of the teaching of Christ, arranged in three parts—general, special, and moral theology. The arrangement of the book and of the text is very good and there is a good index. (F. A. MULLIN.)

RICHSTAETTER, Rev. KARL, S. J., *Illustrious Friends of the Sacred Heart.* Tr. by Margaret L. Merriman. (St. Louis, B. Herder, 1930, vii, 251, $1.35.)

The English title of this book will probably not appeal to those most likely to be interested in its contents. For it is the abridged edition of a work of real learning and value in the history of Christian devotion.

The devotion to the Sacred Heart has come to fill such an important place in modern Catholic life that it seems strange to think of the Church without it. Yet in the early period of Church History it did not exist in popular form at all and was barely adumbrated by one or two of the Fathers. It is curious to find that in Christian antiquity the phrase which comes closest to modern usage is from the works of Origen.

Although the devotion was not at all explicit in the early centuries, it did not wait for the seventeenth to find its ample expression. A poem of the twelfth century by Blessed Hermann Joseph of Cologne is regarded as a landmark in the history of thought and devotion to the Sacred Heart and from the thirteenth century on enough can be gathered from the writings of the monastic writers and mystics to demonstrate that the love of the Savior was more and more fully expressed under this symbol.

The little book is not primarily a work of spiritual reading but enough quotation of spiritual writers is given to make it of occasional value in this way. (JOHN K. CARTWRIGHT.)

ROBERTS, FRANK H. H., Jr., *The Village of the Great Kivas on the Zūni Reservation, New Mexico.* Smithsonian Institution, Bureau of American Ethnology Bulletin 111. (Washington, U. S. Government Printing Office, 1932, pp. ix, 197.)

The data contained in this study were taken from the archeological investigations conducted on the Zūni Reservation in western New Mexico during the summer months of 1930. Many plates and text-figures and appendices have been added. The study offers invaluable information with regard to the homes of the Zūni, their pottery, basketry, bonework, and other items descriptive of their material culture. There is also added an account of human burials. (E. C. LAM.)

ROHR, CHARLES JAMES, Ph. D., Assistant Professor of History and Political Science, Trinity College, Hartford, Conn., *The Governor of Maryland, a Constitutional Study.* (Baltimore, Johns Hopkins Press, 1932, pp. 175, $1.50.)

This is an extremely interesting exposition of the powers and duties of the Governor of Maryland from the days of the proprietary governors to the

present time. The study of the evolution of the office in this state (where religious liberty was first founded, actually, by means of instructions to, and carried to Maryland by its first governor, Leonard Calvert) from the days of the Palatinate, when the Lords Baltimore were all but royal in their powers, is particularly timely, now, when the three hundredth anniversary of the founding of the state is being celebrated.

Each stage through which the office has passed is described in clear, precise language; the first proprietary period, the modifications imposed by the Cromwellian period, the return to the proprietary governors, the effect of the American Revolution, the constitutions of 1776, 1851, 1864 and 1867.

The study is more than its title indicates. It is not confined to the office of governor. That is its main theme but in pursuing that in clear, unlabored manner it carries along as minor theme changes in other offices closely related to that of governor and changes in laws, devices introduced in the last two decades to bring the fiscal policies of the state in agreement with modern thought. The operation of the State Budget is described with especial clearness, as is the reorganization of state departments and of elections by the present governor, Albert Cabell Ritchie. (GRACE H. SHERWOOD.)

RYAN, EDWIN, D. D., *The Church in the South American Republics.* (Milwaukee, The Bruce Publishing Company, 1932, pp. viii, 119, $1.50.)

Dr. Ryan gives us what has long been needed in English, an account of the development and present status of Catholicism in South America. The subject is vast, and the book is small. Yet within its covers is compressed a good deal of information; and this is presented to us in a style that is clear and graceful. Moreover, Dr. Ryan gives us a good working bibliography and an index, thus adding to the value of what he has done. But this is intended as a general introduction to a series of more compendious works, one of which (on Chile) is already in preparation. As an introduction it serves a distinctly useful purpose, especially as it is written with sobriety and candor. (THEODORE MAYNARD.)

SAINT IGNATIUS, D. C., Sister, *Across Three Centuries.* (New York, Benziger Brothers, 1932, pp. 406, $4.00.)

This "history of the Congregation of the Daughters of the Cross" records the foundation and gradual growth of the Congregation in France; the sufferings of the society in consequence of the French Revolution, the Revolution of 1830, and the Combes laws of 1902; and the activities of the American branch of the Congregation. More than half of the volume is taken up with the story of the labors of the society in Louisiana, where it was established in 1855. Although affiliation with the French community was discontinued in 1861, nevertheless the American congregation did not cease to be largely French since the necessity of securing additional workers to meet increasing needs, rendered imperative the maintenance of a novitiate in France. The difficulties and achievements of the Louisiana missions are treated sympathetically by one who, during a half century, became intimately acquainted with the field, and with many of the laborers. The work is not, neither does it purport to be, a scientific history. Personal observations, reflections, and

grateful memories occupy no inconsiderable portion of the writer's four hundred pages. The earlier chapters have rather a wide appeal to religious congregations because of the interest taken in the foundation of the Daughters of the Cross by Saint Francis de Sales, Saint Vincent de Paul, and Saint Jane Frances de Chantal—and because of the interest of the historical setting, but the greater part of the work, the story of the Louisiana missions, recommends itself primarily to those who will not fail to appreciate detailed accounts of matters of local interest. (Sister LORETTA CLARE.)

SEIGNOBOS, CHARLES, *The Evolution of the French People.* (New York, A. A. Knopf, 1932, pp. xv, 382.)

This is a very readable translation by Catherine Alison Phillips of one of the most interesting histories of the French nation which has yet appeared in a single volume. It is undoubtedly one of the best general expositions of the origin and evolution of sentiments, ideas, usages and institutions which have characterized French life in all the periods of its development. The author distinguishes clearly between that which is native and that which has been borrowed or added under foreign influence. Here as always the competence and sincerity of M. Seignobos are beyond reproach. His point of view is always original, refreshing and particularly informative.

I should hesitate to question any of the innumerable new facts presented, but I do question some of the explanations which the writer has given of them. I disagree particularly with some passages dealing with the religious history of the French people. While the subject is presented fairly as a whole from the point of view of fact alone, there are conclusions arrived at which the evidence does not warrant (See p. 204 especially).

But after all, there is nothing infinite nor infallible about individual perspectives, and apart from a few other reservations of the same nature, I have found this version of French national history to be ably presented and really stimulating. (BERNARD A. FACTEAU.)

SMALLEY, IDA MARY, Tr. *A Little Sister Missionary.* By her Benedictine Sister. (New York, Benziger, 1932, pp. 229, $1.75.)

Jeanne de' B., Sister Marie Mercedes, the heroine, appears in the first chapters of the book as a pleasant little girl preparing for her future vocation in the atmosphere of a happy and Christian home. In the later chapters, we follow her work in St. Etienne, New York, Barcelona, Argentina, and finally Uruguay, where she meets her tragic death.

As far as style in concerned, the reader would perhaps get more out of the present biography were he or she reading it in French. Miss Smalley has made a poor translation. She has failed to grasp the fullness of meaning in short idiomatic French constructions and in several places her English rendition is poor where it is not faulty as for example when she says: "When one has suffered together" (p. 143); "In those hours of waiting always so moving" (p. 183); "In order to show herself off" (p. 189); and similar passages, too many to enumerate here. (Sister M. CESLAS, O. P.)

SONTAG, RAYMOND JAMES, *European Diplomatic History, 1871-1932.* The Century Historical Series. (New York, London, The Century Co., 1933, pp. xi, 425, $3.50.)

No phase of world history may be more easily misinterpreted than that dealing with the inter-relationships of European nations during the past fifteen years. For this reason the achievement of Dr. Sontag in preparing an interesting, logical and eminently fair interpretation of the post-war period is worthy of special commendation. Hampered by an unavoidable lack of essential source materials, he has carefully guarded against stating conclusions in more than general terms. It is probably true, however, that the seal of historical approval will be placed upon those conclusions when full information is ultimately available. Lack of partisan bias is the outstanding attribute of this entire study. Its acceptance as an accurate summary of pre- and post-war European relations should be of more than transitory duration. A very brief bibliographical note is sufficient to introduce the serious reader to such works of outstanding merit as have yet been written. (JOHN J. MENG.)

STIRLING, M. W., *Forty-seventh Annual Report of the Bureau of American Ethnology, 1929-30.* (Washington, U. S. Government Printing Office, 1932, pp. vii, 1108.)

Following a short but informative report of the work accomplished in the ethnological researches among the American Indians during the fiscal year ended June 30, 1930, several papers are given, which give a very detailed account of operations and findings of the Smithsonian Bureau of Ethnology. The papers are: The Acoma Indians, by Leslie A. White; Isleta, New Mexico, by Elsie Clews Parsons; Introduction to Zūni Ceremonialism, Zūni Origin Myths, Zūni Ritual Poetry, and Zūni Katcinas, by Ruth L. Bunzel.

STUART, DOROTHY MARGARET, *Men and Women of Plantagenet England.* (New York, Harcourt, Brace and Co., 1932, pp. 279, $2.00.)

The present volume is a series of pleasant little essays written in a popular vein upon all the important social groups of medieval England from the knight and his lady in the castle and the monk and the nun in their monasteries to the peasant in his hut and the cook in his kitchen. The author passes before the reader the craftsman at his labor, the pilgrim in his wanderings, and the poet at his song. Wide reading has apparently gone in to the writing of this book, though the author cites no authorities for her statements and gives no bibliography. The printing is well done and a short index is appended. The reviewer noted but one slight error in fact. On p. 177 the statement is made that Sir Thomas More was England's first lay chancellor. Sir Robert Bourchier was chancellor of England under Edward III for the year 1340-1341, as well as several other laymen for short terms during the same reign. (JOHN TRACY ELLIS.)

TELFER, W., M. A., *The Treasure of Sao Roque, A Sidelight on the Counter-Reformation.* (London, S. P. C. K., 1932, pp. 212.)

The relics in the church of the Jesuit Professed House, Sao Roque, Lisbon, are the treasure. The deeds of authentication of these relics are examined.

The history of these deeds is "a history of the efforts of the Jesuit Fathers to enrich their church with relics." Of the various donations to the Lisbon church that of Don Juan de Borgia, third son of St. Francis Borgia, is the most outstanding. A detailed account of the successive owners of these relics is given. The veneration of relics attacked by the Reformers is presented as a reaction of sentiment on the Catholic side. While in the eyes of the people concerned the lack of authentication was a purely negative disadvantage, it is claimed that if the efforts to secure such authentication proves they were reacting to a very complex situation, namely the Protestant discarding all that was sentiment or piety, and the Catholic clinging to the traditional values that satisfy "the heart's need of unquestioning devotion to an object of worship." In the ten chapters dealing with the history of the relics the author is objective throughout. The best use has been made of the results of careful research over a wide and diversified range of materials. One omission: De Scoraille's *François Suarez;* in this work the author would have found the historical information lacking in the lives prefacing the works of the Doctor Eximius. The thoroughness and the high standard of scholarship of this thesis for B. D., Cambridge, caused it to be published in the Church Historical Society Series. (J. DELANGLEZ, S. J.)

VERNADSKY, GEORGE, *Russian Revolution, 1917-1931.* See under KARPOVICH, MICHAEL.

TIETJENS, E., *Desuggestion.* Translated by E. and C. Paul. (New York, Dial Press, 1931, pp. 593.)

One's interest in this volume grows less as one peruses it. In fact it takes more than one act of the Will to force one to read its 29 chapters, which purport to teach us a new way to become artificers of our own happiness." "Cease to fancy things which are non-existent"—and you will achieve success is the central theme of Desuggestion. Note the verb in this counsel and yet the author in more than one chapter of this peculiar volume tells us that there is no such power or faculty as the Will and therefore there is no such thing as freedom of the Will. For neither of these assertions has he adduced adequate proof and what may be another weakness in the work is the failure of the author to give evidence that he has given sufficient study to the views of those who hold for the existence of a Will and its freedom. Is this the result of the author's metaphysical point of view? In other words is this another example of the results of a predetermination such as we often discern in other fields of study?

Inability to explain freedom is not a reason for its denial. We cannot explain electricity but we are not warranted thereby to deny its existence nor to neglect to do our utmost as students of science to learn what we can of its nature. A historian may desire in the hope of bringing about firmer bonds of peace between two nations, to set aside past relations that have weakened or even broken these bonds of peace, but this desire to forget or his failure to work into his historical presentation cannot be accepted as a proof that such historical facts do not exist. Doubt about freedom says Dr. T. V. Moore in his *Dynamic Psychology* "Comes not from facts, not from experience but from metaphysics." (LEO L. MCVAY.)

WASHBURN, HENRY BRADFORD, D. D., *Men of Conviction.* (New York, Charles Scribner's Sons, 1931, pp. viii, 250.)

*Men of Conviction* is an historical narrative concerning six outstanding characters—Athanasius, Benedict of Nursia, Hildebrand, Francis of Assisi, Ignatius Loyola, Pius IX—who have played an important rôle in the religious life of the past and who have exercised an influence upon the religious life of the author. The volume contains also an Appendix, consisting of a List of Recommended Books upon the characters treated in the preceding chapters, and an Index.

These are the men of conviction to whom the author expresses his debt of gratitude for the religious experiences, which have left their impressions upon his life. He has made these men contemporaries of his own life, and from them he has derived an inestimable amount of spiritual profit.

The story of these six lives is told in an interesting and concise manner by Dean Washburn. Although the author disagrees with many points of Catholic doctrine and Catholic interpretation, he is not extreme in his opposition. He states frankly and clearly what he thinks. The historical side is well told, but tinged, as is to be expected, with the Episcopalian viewpoint of history. In the case of Athanasius, the Church seems to play little or no part in the fight against Arianism. It is the religious conviction of Athanasius which saves the day for Christianity. Hildebrand does not fight for the supremacy of the Papacy as Head of the Church, but rather as a personal ideal, which he thought necessary in his day.

These six men, whose lives the author depicts, were Roman Catholics and all, with the exception of Pius IX—the process of whose Beatification has been proposed—are listed on the Calendar of Saints of the Catholic Church. The world owes a debt to them, it is true, but the spirit of conviction, which animated their lives, was not derived from themselves alone but from the Church of which they were loyal members. (W. F. MULLANEY, O. M. I.)

WYLLYS, RUFUS KAY, Ph. D., *The French in Sonora (1850-1854).* (Berkeley, University of California Press, 1932, pp. 319.)

This newest volume of the University of California Publications in History is a splendid example of the research work that is carried on in that institution. Scholarly in its apparatus, broad and kindly in outlook, the narrative is also an excellent story and will be read with all the interest of a romantic novel.

It is a tale built on the California 1850's, the turbulent rush for wealth, the unruly elements, the hardships, the overflow into border provinces when the Golden State clamped down on injudicious hospitality. Out of this seething activity came many a filibuster who planned and tried large conquests.

The French enterprise in Sonoran colonization set out from San Francisco, and before long embroiled the capitals of three great nations. Under the dashing lead of Count Raousset, the expeditions led a short but vigorous life in northwest Mexico; and they ended as they had begun, in the military note that sounded the death of Raousset before a firing squad. Social and economic aggressiveness are concealed under the cover of arms and rebellion in the bold

campaigns. Still the story has a wide significance as a picture of contemporary border life, colonial method, international rivalry and diplomatic solutions.

The author tells his story in absorbing chapters, with a clear and lively style. The voluminous footnotes are so unobtrusive that one will easily read through the narrative undisturbed by the enormous erudition that lies back of the picture. Well-chosen appendices furnish matter to clarify, amplify, prove, for much that is properly suppressed in the text. A detailed index increases the usefulness of this study that will be a great aid to all who are interested in the history of the Americas. (W. EUGENE SHIELS, S. J.)

## PERIODICAL LITERATURE

### MISCELLANEOUS

Some Present-Day Movements in Religion. W. B. Selbie (*Contemporary Review*, December).

L'histoire religieuse du temps présent: Patriotisme, Nationalisme, Imperialisme. Ives de la Brière (*Études*, February 5).

Approaches to History, IV. V. G. Simkhovitch (*Political Science Quarterly*, March).

The Historian and Society. C. A. Beard and G. M. Wrong (*Canadian Historical Review*, March).

History, Objective and Subjective. A. S. Turberville (*History*, January).

Dr. Hermann Schneider's Philosophy of History. J. L. Myres (*History*, January).

History and the Biographer. Wallace Notestein (*Yale Review*, Spring).

Pitfalls of the Biographer. Rupert Hughes (*Pacific Historical Review*, March).

The Papacy and World Peace. Elizabeth B. Sweeney (*Catholic Action*, March).

Le Papauté et les Missions. É de Moreau, S.J. (*Nouvelle Revue Théologique*, March).

Some Catholic Research of 1932. J. T. Ellis (*Catholic World*, January).

Some Aspects of a Fixed Calendar. E. S. Schwegler (*Ecclesiastical Review*, January).

War Legends: II. The Roman Church and the Entente. Count Sforza (*Contemporary Review*, December).

The Bishop and Social Work: an Historical Retrospect. J. D. Hannan (*Ecclesiastical Review*, December).

The Church's Right to Interfere in Politics. F. R. Hoare (*Clergy Review*, February).

Salient Problems in Old Testament History. S. A. Cook (*Journal of Biblical Literature*, December).

Calendars of Israel. Julian Morgenstern (*Journal of Calendar Reform*, December).

The History of Israel. A. L. Williams (*Churchman*, January).

The Sacred Tenth, V, VI. E. J. Quigley (*Irish Ecclesiastical Record*, December, January).

The Holy Shroud. P. A. Beecher (*Irish Ecclesiastical Record*, December).

The New Evidence concerning the Holy Shroud of Turin. A. S. Barnes (*Dublin Review*, January).

The Reputation of Herod in Early English Literature. R. E. Parker (*Speculum*, January).

Peter in Antioch. Philip Carrington (*Anglican Theological Review*, January).
Some Ancient Monastic Customs (concluded). D. I. J. (*Pax*, March).
Essays in Monastic History. David Knowles (*Downside Review*, January). V. The Cathedral Monasteries.
Monastic Observance in the Tenth Century. Thomas Symons (*Downside Review*, January). I. The Offices of All Saints and of the Dead.
Hunting in the Middle Ages. H. L. Savage (*Speculum*, January).
Confraters and Oblates, Past and Present. Egerton Beck (*Dublin Review*, January).
The Maronite Church of Syria. J. M. T. Barton (*Thought*, March).
The Catholic Melkites. Elias Andraos (*Pax*, January).
L'art religieux après le Concile de Trente. Pierre Chirol (*Correspondant*, January).
La crisis biblica en el campo católico a fines del siglo XIX (continued). Victoriano Larrañaga (*Estudios Eclesiasticos*, October).
A Brief Sketch of the Life of St. Augustine of Hippo, II, III. Hugh Pope, O.P. (*Irish Ecclesiastical Record*, December, January).
St. Francis Xavier, Apostle of the East. Margaret Yeo (*Catholic World*, December).
The Present Status of the Church in Venezuela. Mary Watters (*Hispanic American Historical Review*, February).
The Project of a Common Scholasticate for the Society of Jesus in North America. G. J. Garraghan, S.J. (*Archivum Historicum Societatis Jesu*, January-June).

EUROPEAN

"Monsieur Vincent": a Study of St. Vincent de Paul. Most Rev. Abp. Alban Goodier (*Month*, February).
The "Secret" of Joan of Arc. H. A. Jules-Bois (*Commonweal*, January 25).
Un missionnaire martyr: Monsieur de Solages (1786-1832), II. Georges Goyau (*Correspondant*, November).
La constitution civile du Clergé: la Paroisse Saint-Sulpice en 1790-1791. J. Dontenville (*Nouvelle Revue*, January).
St. John Baptist Marie Vianney as Seminarian and Priest (concluded). T. J. Brady (*Salesianum*, January).
El testimonio de Gennadio sobre Vicente de Lerins. José Mados (*Estudios Eclesiasticos*, October).
Saint-Seine-l'Abbaye. Watkin Williams (*Downside Review*, January).
Conquista de Quesada y de Alcaudete por Mohámed II de Granada (continued). M. M. Antuña (*Religion y Cultura*, December).
Spain's Catholic Awakening. Alexander Parker (*Blackfriars*, February).
Walther von der Vogelweide (continued). T. Barnes (*Dublin Review*, January).
Un conflit politico-religieux en Pologne. Raymond Cartier (*Revue de France*, December).
Galileo and His Religion. W. L. Doughty (*Modern Churchman*, January).
The Death of Saint Thomas. Godfrey Anstruther, O.P. (*Blackfriars*, March).
Ludovico Necchi and Italian Catholic Action. H. L. Hughes (*Blackfriars*, February).
The Church in Norway, Past and Present. W. Devine (*Irish Ecclesiastical Record*, December).

BRITISH EMPIRE

Position of the Catholic Church in England. Bede Jarrett, O.P. (*Homiletic and Pastoral Review*, December).
Infallible Dr. Coulton. J. Brodrick (*Month*, January).

On King Alfred's Geographical Treatise. Kemp Malone (*Speculum*, January).
The Church and the Magna Carta. H. P. Scratchley (*American Church Monthly*, January).
Some Aspects of the Papacy as Henry VIII Knew It. Philip Hughes (*Clergy Review*, February).
In the Days of James II. H. E. G. Rope (*Month*, March).
The Death of Charles II. J. G. Muddiman (*Month*, December).
The Oxford Movement. Fabian Pole (*Downside Review*, January).
The End of the Oxford Movement. Joseph Keating (*Month*, January).
The Black Monks at Oxford University. D. C. Hunter-Blair (*Dublin Review*, January).
Cardinal Allen and the Society, III. Leo Hicks (*Month*, December).
Cardinal Vaughan: Founder of St. Joseph's Foreign Missionary Society. F. J. Bowen (*Catholic World*, February).
"Chinese" Gordon: Religious Enthusiast and Military Genius. Pierre Crabitès (*Catholic World*, January).
St. Dunstan in His First Biography. Dunstan Pontifex (*Downside Review*, January).
Sidelights on the Church of Ireland, II. Ambrose Coleman, O.P. (*Irish Rosary*, March).
The Real St. Patrick. M. J. Murray (*Month*, March).
Chronology of St. Patrick. James Veale (*Homiletic and Pastoral Review*, March).
Histoire du Séminaire des Missions Étrangères de Québec (continued). E.-A. Taschereau (*Canada Français*, March).

### UNITED STATES

Centenario del descubrimiento de California. C. Bayle (*Razón y Fe*, December, February).
Reopening the Anza Road. G. W. Beattie (*Pacific Historical Review*, March).
The Radisson Problem: the Prairie Island Case Again. A. M. Goodrich (*Minnesota History*, December).
Our Catholic Heritage in Texas. P. J. Folk, C.S.C. (*Catholic Action*, March).
Catholics in the History of Texas. H. J. Scheibl (*America*, March 4).
Margaret Brent, Gentleman. Eudora R. Richardson (*Thought*, March).
The Fundamental Constitutions of Carolina, and Religious Liberty in the Province of North Carolina. J. B. Cheshire (*Historical Magazine of the Protestant Episcopal Church*, December).
The Founding of Ste. Genevieve, Missouri. Ida M. Schaaf (*Missouri Historical Review*, January).
The Clergy of the Established Church in Virginia and the Revolution. G. MacL. Brydon (*Virginia Magazine of History and Biography*, January).
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